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ABSTRACT

These third-grade materials, from the Religion in Elementary Social Studies (RESS) project, explore the relationship of religion to ethnic traditions in our multiethnic and multireligious society. Included here are the teacher's guide, the printed student materials, and an evaluation report from RESS level 3. The materials stress active learning. Interest centers are used to introduce seven modules on ethnicity. Students are involved in a discovery approach to learning through the use of printed, visual, and auditory materials. The modules on ethnicity presented in the teacher's guide include the following: (1) A Metropolitan Area: The San Francisco-Oakland Bay Area; (2) Ethnicity in a Metropolitan Area; (3) A Spanish-Speaking American Tradition in an Inner-City Neighborhood; (4) A Chinese-American Tradition in an Inner-City Ethnic Neighborhood; (5) A Black-American Tradition in an Inner-City Ethnic Neighborhood; (6) A White, Protestant-American Tradition in a Suburban Neighborhood; and (7) A Jewish-American Tradition in a Suburban Neighborhood. For each module the guide provides the major concepts and organizing ideas, skills and behavioral objectives, lists of the classroom and student materials needed, specific teaching methods, evaluation techniques, and lists of additional print and nonprint resources. (Author/RM)

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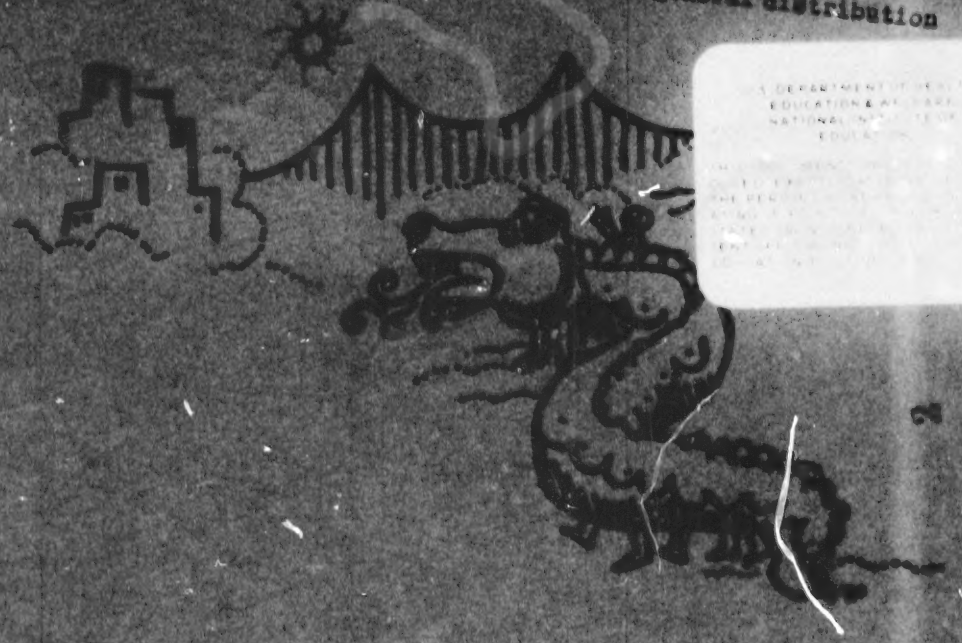

RELIGION IN ELEMENTARY SOCIAL STUDIES

LEVEL THREE

Teacher's Guide

TEACHER'S GUIDE FOR RESS LEVEL THREE

Prepared by Joan G. Dye

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SERIES SCOPE: Six levels

SPECIAL FEATURES:

*Centered on learning about religion as part of in-school instruction in the social studies curriculum

*Emphasizing search for meaning, personal knowledge

*Conceptually structured

*Inquiry oriented

*Using mixed media

*Employing cross-cultural content samples

*Correlated with interdisciplinary approaches and programs in social education

*Levels structured to correlate with educational research on stages of learning

The RESS program is designed for the emotional and intellectual development of the child in our multi-religious and multi-ethnic society. Each of the six grade level programs is organized for the spiral development of the concepts, main ideas, sensitivities, and skills which comprise the program's General Objectives (see pages iv-vii.) In the third level program each encounter is divided into a series of sequential learning segments. An entire encounter may take from three days to a week or longer to complete.

Each grade-level set of materials contains:

*A teacher's guide with general and behavioral objectives, teaching strategies and resources, and background information

*Packets of multi-media learning materials such as: slide series, audio cassettes, student reading books, student activity books, sort cards, picture sequence cards, data analysis and retrieval charts, activity posters, game cards, and maps.

RATIONALE FOR RELIGION IN ELEMENTARY SOCIAL STUDIES

> "One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization . . . . Nothing we have said here indicates that such study . . . , when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."
>
> from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

> "Is the role of a variety of religious groups in our society, both past and present, included?"
>
> "Is the legitimacy of a variety of life styles acknowledged?"
>
> "In dealing with various matters, do the authors commit 'sins of omission'?"
>
> "Would the book tend to encourage a positive self-image?"*

---

*Michigan Department of Education, Early Elementary Social Studies: A Report in Regards to Their Treatment of Minorities. Lansing, Michigan: Michigan Department of Education, 1972.

The rationale for the RESS Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more total approach to social studies education.

The child should receive a "complete" education from earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide correct information and guided experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills, at each child's level of development, for investigating varied world views, life styles, and traditions.

The RESS program draws upon established research* in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies--educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

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*Jerome Bruner, The Process of Education, New York: Random House, Inc., 1960.

Ronald Goldman, Readiness for Religion, A Basis for Developmental Religious Education, New York: Seabury Press, 1965, 1968.

Jean Piaget, The Child's Conception of the World, Totowa, N.J.: Littlefield, Adams and Co., 1969.

Jean Piaget, The Moral Judgment of the Child, New York: The Free Press, 1965.

OBJECTIVES

BEHAVIORAL OBJECTIVES

Behavioral objectives for each encounter within a module are clearly stated in the teacher's guide for each level. The behavioral objectives provide an evaluative check for the child's understanding of each encounter's organizing idea, sensitivities, and skills.

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following concepts, main ideas, sensitivities, and skills:

Key Concepts

STORY	WAY
[worldview, commitment]	[lifestyle]

Religious Concepts

Sacred Time	Myth	Religious Traditions
Sacred Space	Ritual	Religious Community
Sacred Literature	Ceremony	Religious Institutions
Sacred Objects	Celebration	Religious Adherents
Sacred Symbols	Religious Leaders	

Social Process Concepts

Diversity
Interaction
Change
Acculturation

Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what <u>is</u>, and a commitment as to what <u>ought</u> to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives: lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular tradition

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies.

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   - sense experience
   - simulation
   - field trips

3. considering a problem which needs
   - an explanation
   - a solution
   - a personal or societal response

4. developing and testing concepts, generalizations, and interpretations by
   - stating and checking hypotheses
   - acquiring information through
     - listening
     - viewing
     - interpreting graphic materials
     - reading
   - locating information

organizing information
comparing and contrasting
analyzing information
making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
   exploring feelings and values
   expressing feelings and values
   empathizing
   exploring implications and consequences

9. working with others effectively
   social participation skills
   creativity and expressive communications skills

CONTENT

The content of the RESS program is multi-disciplinary, though particular disciplines may have greater emphasis at a given level. A conscious effort has been made to balance the content so that it will present activities in the areas of knowledge, sensitivities, and skills.

Level 1
Social Studies Correlation: Cross-Cultural Family Studies

Module on Sacred Space--The Home
Realizing and reconstructing meaningful space

Module on Sacred Time--Celebrations
Realizing and reactualizing meaningful time

Module on World View and Life Style--Story and Way
World view ("story") and life style ("way") and related experiences of wonder and joy

Level 2
Social Studies Correlation: Cross-Cultural Community Studies

Module 1: The Temple Mound Builders
Religion as a community experience in a homogeneous society

Module 2: Java
Religion as a community experience in a society of cultural diversity

Module 3: Our Community
Religion as a community experience in the child's own community

Level 3
Social Studies Correlation: Ethnic Studies

Explores the relationship of religion to ethnic traditions in our multi-ethnic and multi-religious society.

Level 4
Social Studies Correlation: Environmental Studies

Investigates secular and non-secular frameworks for exploring humankind's relation to nature

Level 5
Social Studies Correlation: Studies of Sociology, Economics, History

Studies the religious dimension, or religion in its varied secular and non-secular manifestations, in North America, past and present

Level 6
Social Studies Correlation: Studies of Old World Civilizations

Traces the origins of living religions to early civilizations in the Middle East and the Far East.

METHODOLOGY

The basic strategy is the inquiry method applied to the program's knowledge, sensitivities, and skills objectives. The primary levels provide a broad background of experiences for the development of basic concepts for learning about religion. At the intermediate levels these experiences and concepts form the basis for further explorations of the religious dimension in human societies.

Each encounter begins with an "opener" designed to relate the area of study to the child's own experience, or, when it seems likely that the area of study is entirely new to the child, to provide her with an initial experience. Many of these opening activities involve the senses of tasting, touching, and smelling, as well as hearing and seeing. The opener provides focus for the area of inquiry and a purpose for seeking knowledge and understanding.

Active learning is initiated through a variety of media: slides, audio cassettes, study prints, sort cards, globes, maps, charts, and student booklets. At the early levels printed materials are read with the teacher rather than independently. Children derive information for hypotheses and later check them, organize and analyze information, make predictions, and develop generalizations. Learning activities provide opportunities for the child to affirm his own or his family's world view and life style and to empathize with persons of differing world views and life styles. Activities are designed to help the child internalize the learning through a variety of creative activities, such as art, music, drama, role playing, poetry, story writing, and through real life experiences in the classroom.

The evaluative instruments for the encounters are most often individual activity sheets or individual creative projects. These individual evaluative instruments provide the teacher with a check on the progress of each child and do not penalize the less verbal student.

IMPLEMENTATION

The encounters may be used for large or small group instruction. Frequent options are provided for individual students of varying abilities and interests.

Thorough study of the teacher's guide and familiarity with the learning materials are essential before introducing the program to the students. A one-day service workshop for teachers and administrators will be developed to facilitate implementation of the program. Videotapes will be used to promote:

confidence in the legality of learning about religion in the public school

competence in using the materials and strategies effectively

Administrative and community support should be encouraged and the teacher should be willing to work cooperatively with administrators and interested parents.

NATIONAL FIELD TEST PROGRAM

Local pretests are scheduled for each level during its earliest stage of development in order to provide the developers, both writer and artist, with day-to-day feedback in the designing of prototype materials.

The revised materials are then ready for national testing. The purpose of the national testing program is to evaluate the curriculum, methodology, and materials among a variety of student populations. Experimental use of the materials will be located in six project-approved national testing centers in Orinda and Oakland, California; Wilmington, Delaware; Kemblesville, Pennsylvania; Hamilton, Ontario, and Tallahassee, Florida. These centers have been chosen to include representative student diversity in academic, racial, economic, and religious composition. Staff personnel monitor the testing situations and provide the feedback necessary to further revise the program for eventual wider dissemination.

USING THE TEACHER'S GUIDE

The format and annotations used in the encounters are described below:

NAME OF MODULE

NUMBER AND NAME OF ENCOUNTER

KNOWLEDGE

CONCEPTS: Concepts introduced at preceding levels receive increasingly complex and abstract development at successive levels.

ORGANIZING IDEAS: An Organizing Idea gives an example of the operation of a Main Idea in a particular content sample.

SENSITIVITIES: These relate to the two areas of self concept and empathy. (See page vi.)

SKILLS: The skills are listed in the left margin at the point where they are introduced in each encounter. A complete list of skills may also be found on pages vi and vii.

BEHAVIORAL OBJECTIVES: The behavioral objectives provide an evaluative check on the child's comprehension of the concepts, organizing ideas, sensitivities, and skills.

MATERIALS NEEDED: This list includes RESS materials, audio visual equipment, and any special materials the teacher will need to procure.

PREPARATION: Because it is assumed that the teacher will have read each encounter in its entirety, the preparation refers only to procedures which might vary from one encounter to another, such as:

setting up an interest center on the particular ethnic or religious tradition in the encounter sample
gathering a variety of materials to enrich the interest center
making signs, labels, or simple props for simulations or role plays
procuring additional enrichment materials from your school system's resource centers (see Resources for each encounter)
arranging space for charts and displays which students will develop
previewing slide series and audio tapes (or reading scripts printed in the guide)
setting up and checking the audio visual system for any technical difficulties which might detract from the presentation. This will require: room darkening facilities, optimal sound level capacity of a good cassette tape recorder, a moveable audio visual stand on which to place the carousel projector, a projection screen, and a seating arrangement for students which allows for the projection of a large, clear image on the screen.

Information for the teacher is provided in margin-to-margin boxes. This information may relate to the content or to a particular approach which should be used. Information for the teacher may be placed in several boxes throughout an encounter, each box relating to the activity which immediately follows it.

INTRODUCTION

The introduction provides a way to focus the child's interest on the area of inquiry. It might be in the form of a review and further development of the organizing idea from the preceding encounter. It might involve sorting materials which relate to the particular content sample. It might present a problem to provide an opportunity for hypothesizing. It might be a game or a simulation which will provide a basis for comparisons with the real life experience of the ethnic group being studied.

DEVELOPMENT

The development is the major portion of each encounter. It involves the employment of academic and social skills in a sequential series of investigative and analytic tasks which culminate in making associations or, on a higher level, forming generalizations.

Each encounter is divided into three or more learning segments. The dotted line above indicates where one day's activities should end and the next begin. The teacher might wish to divide these segments into still smaller segments.

Directions for organizing particular learning activities appear in smaller boxes indented from the left-hand margin.

T: The symbol "T:" indicates statements spoken by the teacher and the statements provide a model for the proper treatment of religion in public education. The teacher should rephrase, expand, or eliminate questions in relation to her assessment of the students' understanding, backgrounds, and interests.

EITHER, OR: These words indicate alternate learning activities within an encounter. They usually present the teacher with the choice of a more expanded or a more direct procedure for information analysis.

CONTINUE: Indicates the point at which the encounter continues following completion of one or more of the alternate learning activities.

EVALUATION

The evaluation provides students with activities to internalize the learning and to apply it to other real situations.

EXTENDING EXPERIENCES

These are additional activities which serve to enrich the learning and to provide opportunities to further individualized instruction. Planning for enrichment experiences should be done during the teacher's initial preparation for presenting the encounter. The teacher should intersperse some of the extending experiences throughout the encounter at those points where she feels they would be most supportive. Other activities, such as reading books on the particular content sample, might be done by individual students during their free time throughout the encounter's development. Certain extending experiences will be most appropriate when used as culminating activities. The creative teacher will wish to add many ideas of her own to the activities we have suggested in the guide.

RESOURCES

A suggested list of poems, books films, filmstrips, and recordings which might be used to enrich the encounter's activities or to develop the extending experiences. The teacher should use the list as a guide in selecting materials from resource centers in her own school system.

SCRIPTS

Scripts for slide-tape presentations are reprinted in the guide to enable the teacher to refer to it when preparing each day's activities. The teacher might prefer to narrate the slide presentation herself using the script. In this way, the presentation could be more easily interrupted for discussion during the viewing.

REFERENCES

References used in developing the encounters are provided as a source of further information for the teacher.

INTRODUCTION TO RESS LEVEL THREE

CONCEPTUAL FRAMEWORK

A balanced program of ethnic studies should deal with a cross-sampling of ethnic minority and majority groups in our society. Most ethnic studies programs define ethnicity as a feeling of belonging together and of sharing a common past, present problems, and future aspirations. Distinctive patterns of family life, language, customs, and religion frequently differentiate ethnic groups. The RESS third level program treats all these aspects of ethnicity, but its particular emphasis is on the role of religion in ethnicity.

While some members of all religious-ethnic traditions may choose an increasingly secular path to a fuller participation in our society, many others continue to preserve their religio-ethnic tradition and to find ways to incorporate its particular attributes into the rich tapestry of our pluralistic society.

Barbara Sizemore's Power-Inclusion Model for Excluded Groups* (see Figure 1, next page) lists five stages for full citizenship and group mobility in the American social order. Religion is an important dynamic in this model.

In the initial stage of this process (separatism), the excluded group defines its identity. Religion emphasizes the "in" group feeling which results in group cohesion. Religion continues to play a highly visible role in Stage 2 (nationalism). By building a religio-cultural community of beliefs around its creation, history, and development, the excluded group's cohesion is intensified. This cohesion enables it to enter Stage 3 (capitalism). According to Sizemore, nationalism and religion provide the dynamics for the establishment of the economic base which is essential for Stage 4 (pluralism). In the pluralism stage the group has organized itself into a political bloc with a measure of economic and political power in major national and local decision-making processes. Power, the final stage, is still a utopian goal in our society, says Sizemore.** In the power stage each ethnic group would exercise an equal measure of power and participation in the American way of life.

*Barbara A. Sizemore, "Is There a Case for Separate Schools?", Phi Beta Kappan, January, 1972, p.282.

**Barbara A. Sizemore, "Shattering the Melting Pot Myth," Teaching Ethnic Studies. James A. Banks, ed. National Council for the Social Studies, 43rd Yearbook 1973, pp. 72-101.

FIGURE 1*

*Barbara Sizemore, "Is There a Case for Separate Schools?", Phi Beta Kappan, January, 1972, p. 282.

Noted educator James A. Banks urges the development of ethnic studies programs which treat both the student's own ethnicity as well as other ethnic traditions.

> "When studied from an interdisciplinary and comparative perspective, it can help students to broaden their understanding and concept of what it means to be human and enable them to better understand their own cultures and life-styles."*

Banks has identified a number of concepts within the social studies disciplines which relate to ethnic content. Many of the concepts for the RESS third level program correlate with the Banks' "List of Organizing Concepts for Ethnic Studies Curricula."**

RESS Key Concepts	Level Three Concept Development
change	immigration, migration, liberation and equal rights movements
acculturation	ethnicity, language, cultural adaptation
community	peoplehood, ethnic group, ethnic neighborhood, multi-ethnic neighborhood
interaction	pluralism, ethnic ties, fellowship
sacred time	Last Supper, Resurrection (Christian); Creation, Moses at Mount Sinai (Judao-Christian)
religious literature	Jewish Torah and Talmud; Christian Bible; The Ten Commandments
religious symbols	bread, wine, light
religious celebrations	Catholic Mass, Christian Eucharistic services, Baptist Worship Service, Methodist Worship Service, Easter Sunday, Jewish Sabbath, Chinese New Year
religious leaders	Moses, Jesus, Confucius, priests, ministers (Martin Luther King, Jr.), rabbis
religious adherents	Christians ("Catholics," "Protestants"); adherents of particular Christian denominations ("Roman Catholic," "Baptists," "Methodists,"); Jews; adherents of a particular Jewish tradition ("Reform Jewish.")

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*James A. Banks, "Teaching for Ethnic Literacy: A Comparative Approach," Social Education, December 1973, p. 747. Washington, D.C.: National Council for the Social Studies.

**Ibid, p. 749.

LEARNING STRATEGIES

The RESS third level program emphasizes active learning. Interest centers are used to introduce encounters with a "discovery" approach to learning. Manipulative, printed, visual and auditory materials which relate to the area of inquiry are provided. Students first examine these materials without direction. Then they respond to questions about each item, such as: "What is this made of?"; "How do you suppose it is used?"; "What do you think it is?"; "What does it tell us about the people who use it?"; and so on. Students are invited to bring other appropriate items from home to add to the interest center. These might include vacation souvenirs, costume dolls, religious objects, empty ethnic food packages, recordings of music, and items of clothing. The interest center becomes a rich resource center on the ethnic group being studied.

Slide presentations are used to establish each neighborhood as a real place and to provide the child visually with background information on the lifestyle of each ethnic group. RESS maps of the San Francisco-Oakland Bay Area are used with globes and world maps to explore spatial relationships among communities in a large multi-urban area and between ethnic "homelands" and the ethnic groups in our country. The concept "equal rights" is introduced through a simulation game. A series of story booklets develop fictional characters who live in the real neighborhoods viewed in the slide presentations. The illustrations in the story booklets are matched to streets, people, and places in the slides. The booklets are written in three or more parts. One part of a booklet with the accompanying activities from the teacher's guide usually comprises a separate learning segment within an encounter. In this way it may take several days to read the entire story booklet, while children with higher ability levels might proceed at a faster rate. The stories usually develop some problem situation involving the story character's ethnicity and/or religion. One part of the story often ends in a crisis situation so that students might discuss alternate solutions to the problem or write their own story ending.

ROLE OF THE TEACHER

Teaching Aids:

The teacher should read the preface material on pages i through xiv, with particular attention to the preceding section, Using the Teacher's Guide. Three charts which follow this introduction provide an outline of the Level Three program and materials. They are: Concepts and Organizing Ideas for RESS Level Three, Correlation of RESS Program Main Ideas With Level Three, and RESS Materials for Level Three. It is suggested that the teacher then read each encounter in its entirety, previewing the sound-slide presentations and examining pupil materials as they are introduced with each activity. It is important to note that a single encounter may take three to

five days to develop. The dotted lines across the page divide each encounter into a series of sequential learning segments. The goal should be for the children to enjoy each day's activities rather than feeling under pressure to "cover" the whole program within a given amount of time.

Audio Visual Presentations:

An ideal audio visual situation is essential to the effectiveness of the sound-slide presentations. The room should be sufficiently darkened and the projector should be mounted on a moveable AV stand, not on a desk or table top. The distance between the projector and the screen should allow for a large image to be projected. The visual clarity of the slides is dependent on the use of a regulation projection screen. The slides should not be projected on a wall, a chalkboard, or a bulletin board. Volume on the cassette recorder should be adjusted so that the children farthest away from it can hear the narration without straining. Because many small cassette recorders do not have amplifiers, this may mean that children will need to sit in a group near the recorder rather than remaining in their seats spread out across the whole classroom. It is recommended that teachers keep the slides in the carousel trays. The slides are numbered to match the scripts provided at the end of each encounter. However, it is easy to misplace loose slides or to re-insert them in the tray upside down or sideways.

Evaluating the Program:

A member of the RESS staff will visit each trial teacher in order to explain the evaluation program in detail. It is important that, as a part of this program, each participating teacher use one of the two copies of her teacher guide to write in. This copy will be returned to the Project Center. The "clean" copy is for the teacher to keep for her own future use. In the copy which is to be returned to the Project Center the teacher should write comments, anecdotal notes, additional activities and resources, and evaluations on the appropriateness of the content and materials.

Relating the Learning to the Child's Own Experience:

This is perhaps the most important role of the teacher, for no packaged program can correlate perfectly with each unique learning situation throughout the country. The creative teacher will find ways to apply the RESS learnings about living in our multi-religious and multi-ethnic society to her own community. It is important that students are aware that the ethnic groups studied in this program are not all inclusive and that there are variations within each ethnic group. She will support students with strong ethnic identities and religious convictions at the same time that she supports those students who come from more secular homes or homes where ethnic consciousness is no longer a major influence in their lifestyle.

CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL THREE

ENCOUNTER	CONCEPTS	ORGANIZING IDEAS
1. A Metropolitan Area: The San Francisco-Oakland Bay Area	change (population mobility)	People move in and out of neighborhoods for reasons that are important to them. People must plan how to meet their needs in the city. Urban areas usually offer many choices of lifestyles.
2. Ethnicity in a Metropolitan Area	acculturation (immigrants, ethnicity)	All of us are members of some ethnic group. An ethnic group has a feeling of belonging together, shares the same past and holds many of the same hopes for the future. Religion, language, customs, and family lifestyle are all part of an ethnic tradition. People of many different ethnic and religious traditions contribute to the life and growth of the city.
3. A Spanish-speaking American Tradition in an Inner-City Ethnic Neighborhood	change (immigration, liberation) acculturation (language, ethnicity) traditions (Spanish-speaking American, Catholic, Mexican) symbols (holy bread and wine, Guadalupe) story (Last Supper, Guadalupe) celebration (Mass, Communion)	There are many different Spanish-speaking American traditions, each with the unique culture of its country of origin. Religion and language are important common elements of Spanish-speaking American ethnic groups. Bread has been a symbol of life in many times and places. Christians believe they share the life of Jesus when they celebrate Communion in his memory. The Virgin of Guadalupe is a Mexican national symbol of life, hope, and liberation.

ENCOUNTER	CONCEPTS	ORGANIZING IDEAS
4. A Chinese American Tradition in an Inner-City Ethnic Neighborhood	change (immigration) acculturation (ethnicity) tradition (Chinese American, Confucian) myth (Chinese) celebration (Chinese New Year)	Many Chinese American parents provide training for their children in both their old Chinese tradition and their new American tradition. Right behavior, respect for elders, and family loyalty are traditional Chinese values based on Confucianism.
5. A Black American Tradition in an Inner-City Ethnic Neighborhood	acculturation (ethnicity) change (civil rights movement, freedom) tradition (Black American, Black Baptist, African)	Black churches have been centers for social change. Black religious leaders have led the struggle for equal rights.
6. A White Protestant American Tradition in a Suburban Neighborhood.	change (population mobility) acculturation (ethnicity) tradition (White Protestant American, Methodist, Anglo Saxon) ritual (worship service) interaction (fellowship) sacred scriptures (the Christian Bible) story (Resurrection) celebration (Easter)	Worship, fellowship, and the study of the Bible as God's word are important in most Protestant traditions. On Easter Sunday Christians celebrate the Resurrection of Jesus Christ. Sunday is the Christian weekly holy day of worship and rest.

ENCOUNTER	CONCEPTS	ORGANIZING IDEAS
7. A Reform Jewish Tradition in a Suburban Neighborhood	change (population dispersion, freedom) acculturation (ethnicity, diversity) community (peoplehood) tradition (Jewish American, Reform Jewish) story (Creation, Moses and The Ten Commandments) celebration (Sabbath) symbols (light, wine, bread) sacred scripture (Torah)	The Jewish Sabbath is a weekly holy day of rest, enjoyment, and peace. The Sabbath is two celebrations in one. It celebrates the coming into being of the world. It celebrates the coming into being of the Jewish people.

CORRELATION OF MAIN IDEAS WITH LEVEL THREE

MAIN IDEAS for RESS CURRICULUM	Key Development	Continuing Development
1. The religious dimension has to do with world view and life style.		*
2. World view is a sense of reality from which a person and/or a community makes sense of life.		*
3. Life style is the way in which a person or a community moves, acts, and lives; life style reflects world view.		*
4. The religious dimension is manifested in both religious and nonreligious traditions.		*
5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.		*
6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.	*	*
7. Religious communication is symbolic; it points beyond itself.	*	
8. The religious dimension is universally manifest in human societies.		*
9. The religious dimension is both a personal and a community experience.		*
10. The religious dimension and culture are mutually interdependent.	*	*
11. Religious experiences and expression change over time.		
12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.	*	

RESS MATERIALS FOR LEVEL THREE

ENCOUNTER	TEACHER'S GUIDE	STUDENT BOOKLETS	SLIDE-AUDIO CASSETTE PRESENTATIONS	CARDS
1.	pp. 11-18	Supplement		
2.	pp. 19-39	Supplement Ethnic America	Slides: 1-83: The San Francisco Oakland Bay Area Audio Cassette: entire narration	
3.	pp. 40-68	Supplement Maria of the Mission District Bread of Life	Slides: 7-26: The Mission District Audio Cassette: special English-to-Spanish Narration	
4.	pp. 69-82	Supplement Phil of Chinatown	Slides: 27-47: Chinatown Audio Cassette: original narration	
5.	pp. 83-106	Supplement Mark of the Oakland Inner-City	Slides: 50-66: Oakland	set of game cards
6.	pp. 107-123	Supplement Jane of Walnut Creek	Slides: 67-83: Walnut Creek Audio Cassette: original narration	
7.	pp. 124-144	David of Walnut Creek	Slides: 84-101: Learning to Make Hallah Slides: 102-138: Shabbat Shalom	

INTEREST CENTER MATERIALS

A packet of interest center materials is provided to teachers in the RESS Field Trial Program. The materials were gathered by staff members during a visit to each of the neighborhoods used as content samples. It is anticipated that the teacher will need to supplement and enrich the collection of materials provided by the RESS Project Center.

MODULE ON ETHNICITY

ENCOUNTER 1: A METROPOLITAN AREA: THE SAN FRANCISCO-OAKLAND BAY AREA

KNOWLEDGE

CONCEPTS: change (population mobility)

ORGANIZING IDEA: People move in and out of cities for reasons that are important to them.
People must plan how to meet their needs in the city.
Cities usually offer many choices in lifestyle to people who live there.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left-hand margin

BEHAVIORAL OBJECTIVE: From materials provided in an interest center, the child will be able to derive some answers to questions he formulates about city living.

MATERIALS NEEDED: RESS Supplement for Encounters 1 and 2
a folder for each child to keep all RESS materials
a sheet of chart paper
a large sheet of heavy construction paper or oaktag
a rich collection of materials such as those listed below:

Personal safety in the city:
house key on chain to be worn around neck
child's identification tag or bracelet
padlock and key
brochures on traffic safety

Health:
a garbage can
a "No Littering" sign
brochures on health services
hospital

Ethnicity:
ethnic food wrappers
chopsticks
placemats, napkins from ethnic restaurants
ethnic brochures printed in other languages
ethnic magazines such as Ebony
ethnic clothing, utensils, objects of art

Religion:
religious objects

Transportation system:
airport ticket

Street games:	Cultural and Sports Events:
ball and jacks	ticket stubs from football games, theater, etc.
jumping rope	programs of cultural or sports events
chalk for sidewalk game	Chamber of Commerce brochures from large cities
roller skates	Maps of points of interest in cities (Chamber of Commerce)
stick ball	

PREPARATION: Set up an interest center on a table or counter top. Arrange a rich display of items such as those listed above.

Fold the sheet of construction paper or oaktag in half lengthwise. Print the words "City Living" on it to make a stand-up sign which will be placed among the items on display in the interest center.

General Procedure for distributing RESS print materials:

Provide each child with a manila folder. Direct the students to write their names on their folders. Explain that they will receive many materials such as booklets and maps. They will also make materials of their own, such as pictures and written reports. All of these should be kept in the student's own folder to be used again and again.

When distributing new RESS booklets, always direct the student to write his name on the booklet.

At the end of each day's activities, always remind the students to return their materials to their folders.

INTRODUCTION

After students have written their names on their manila folders, distribute copies of the RESS Supplement for Encounters 1 and 2 to each child.
They should also write their names on the cover of the supplement, and then open it to the drawing of a family loading household belongings onto a U-Haul van.

making inferences from picture study

T: What is happening in this picture? (family is moving)
Why do you suppose this family is moving? (new jobs, hope of finding a job, hope of a better way of living, . . .)

identifying questions for study

This family is moving to a big city.
What are some things they will need to find out about the city?
What else? And what else?

List the children's questions on the sheet of chart paper:
Some possible questions are: Where will the family live, work, play, go to school, go to church, shop, find transportation, find new friends, go for help?

focusing on the area of inquiry

T: You probably noticed the new interest center in our room. The new interest center is about City Living.

Write City Living over the questions on the chart paper.

labeling

T: We can call this our City Living Center.

Present the stand-up sign labeled City Living.
Add the word "Center" to it.
Place it among the items in the interest center.

DEVELOPMENT

examining interest center materials to gain information

T: During the day you will have a chance to spend some time at the center. Look at the items there. See if they can give you the answers to some of your questions.

Provide an opportunity for each child to spend 10-15 minutes at the center at some time during the day. Post the list of questions over the center. Allow the children to investigate the materials without further direction.

EVALUATION

After all of the children have examined the materials, ask:

reporting

T: What did you find in the City Living Center? What else? And what else?
Did you find the answers to any of our questions?
What answers did you find? How did you find that answer?
What answers do we still need?

adding related items to a group	Perhaps you have visited a large city with your family. You might have souvenirs of the trip - things like postcards, maps, placemats, stickers. You might want to put them in our City Living Center.
anticipating further study	Remember to put your supplement in your folder. We'll use it again tomorrow when we imagine what it would be like to move to San Francisco, a big city on our country's West Coast.

EXTENDING EXPERIENCES

To help the children gain an understanding of where they live, fill in the following chart with the class. Provide the students with a globe and various maps (U.S., state, local) for reference. Students should think of an appropriate title for the chart. The completed chart should be placed in their manila folders.

planet	
continent	
country	
state	
county	
city	
street	

To develop the concept of mobility the children can mark places they have lived or visited on a map with colored pins. The city in which the children are presently living can also be marked.

Arrange a collection of books (see Resources for this encounter) which realistically depict contemporary city life. Individual students might choose a book to read and report to the class.

To make the children aware of the importance of personal contact in a neighborhood, discuss places where they have made friends (church, school, playground, etc.). The children can also find out from their parents where they might go to make friends in the community.

Make a list of resources which people in a neighborhood share (playgrounds, libraries, hospitals, schools, churches, swimming pools, museums, etc.)

To demonstrate the importance of public transportation in a city, have the children make a list of vehicles which provide mass transportation. The teacher may wish to discuss the need for mass transportation.

The following activities may be used to guide students in thinking about the quality of the lifestyle and environment in their own city and neighborhood.

About Your Town Or City:

a. Imagine that you are about to meet a friend, visiting your town or city from another country. Take him on a tour of your city.
What's important for your friend to see? do? find out?

b. Copy the words which would best describe your town or city to a visitor.

Exciting-
Old-Fashioned-
Clean-
Dangerous-
Crowded-
Quiet-
Fun-
Changing-

Religious-
Noisy-
Happy-
Dirty-
Modern-
Safe-
Empty
Friendly-

c. Look at the words you have copied.
Put a star beside words that tell things you like about your town or city.
Circle words that tell about things you wish were different about your town or city.

d. Write four sentences that would tell a visitor about your city.

About Your Neighborhood:

Your neighborhood is: Place you can walk to
People you see every day or nearly every day
Playgrounds, stores, libraries, bus stops you share nearly every day

Think!
How has your neighborhood changed in the last few years?
How do you like these changes? Do you dislike any of the changes? Why?
What could you do to make things better in your neighborhood?

What would you do if:
There were no churches, synagogues, or temples in your neighborhood?
The trash collections stopped?
The bus (transit) service stopped?
A new playground was built in your neighborhood?
A library "Bookmobile" started stopping in your neighborhood every Tuesday?

RESOURCES

BOOKS

Binzen, Bill. Miguel's Mountain. Photographed by Bill Binzen. New York: Coward, McCann & Geoghegan, Inc., 1967. "For children who live on the flat and crowded streets of a large city, a pile of real dirt left behind by builders can easily become a mountain where all kinds of adventures can be played out.... The photographs ... capture the vigor which big city children seize upon whatever their environment affords their imaginations and increase the book's value as a realistic image of life among urban children...." - Library Journal.

Binzen, Bill. The Walk. Written and photographed by Bill Binzen. New York: Coward, McCann & Geoghegan, Inc., 1972. Charlie and his friend Tony take a walk through the city and out to the country. They realize that it is people who make messes no matter where you live, city or country, and only people can prevent them.

Brown, Myra Berry. Pip Moves Away. Illustrated by Polly Jackson. San Carlos, California: Golden Gate Junior Books, 1967. A family moves to a new neighborhood and the little boy feels excited and apprehensive as the moving progresses. He is reassured as he meets a little boy in his new neighborhood and explores his new house.

Burton, Virginia Lee. The Little House. Boston: Houghton, Mifflin Company, 1942. Virginia Burton's award-winning book describes how cities change as they grow.

Busch, Phyllis S. Exploring as You Walk in the City. Photographed by Mary M. Thacher. Philadelphia and New York: J.B. Lippincott Company, 1972. Children explore the city through the eyes of a naturalist. Photographs show where to look, and things that might be found in a city environment such as birds, insects and plants. The text is simple but comprehensive, discussing many scientific concepts in relation to what can be discovered on a walk in the city.

Corcos, Lucille. The City Book. New York: Holt, Rinehart and Winston, 1972. Says Evan, a small boy in Harlem, "I want a chance to be lonely...in my own way...in my own corner."

Justus, May. New Boy in School. New York: Hastings House, 1963.

Keith, Eros. A Small Lot. Englewood Cliffs, New Jersey: Bradbury Press, 1968.

Liang, Yen. The Skyscraper. Philadelphia: Lippincott, 1958.

Politi, Leo. Piccolo's Prank. New York: Charles Scribner's Sons, 1965. Every day Luigi the organ grinder and his pet monkey Piccolo rode the cable car down Bunker Hill to the big Los Angeles park. As Piccolo danced to the organ music, the audience gave the tiny monkey pennies as he bowed and tipped his hat. One afternoon Piccolo gets into mischief that almost brings disaster. Drawings of tall skyscrapers in the central city contrast with old Victorian "gingerbread" houses and give a feel for neighborhood change in the city.

Tresselt, Alvin. Wake Up, City! Pictures by Roger Duvoisin. New York: Lothrop, Lee & Shepard Co., Inc., 1957.

Woodward, Hildegard. The House on Grandfather's Hill. New York: Charles Scribner's Sons, 1961.

FILMSTRIPS

"Understanding the City." A series of 6 filmstrips including "Taking a Walk in the City," "What's in a City?," "Cities are Different," "Where Does the City Stop?," "The Communities in a City," and "The Ever Changing City." Available from Eye Gate House, 146-01 Anchor Avenue, Jamaica, N.Y. 11435.

Six Families of the United States. A series of six filmstrips. Available from Encyclopaedia Britannica Educational Corporation, Suite 202, 141 W. Wieuca Road, N.E., Atlanta, Georgia 30342. The following two filmstrips are recommended as enrichment for the understanding of population mobility and social adaptation.

"The McBees Leave Kentucky." Tells of a family's adjustment to living in the city after they have left their small community where employment is no longer available. The children miss their old home but also realize there are good things about the new life.

"The Garners Move to the City." The suburban family moves into the city and finds that, although there are disadvantages to city life, it is still a good way for them.

REFERENCES

Books

Banfield, Edward C. The Unheavenly City. Boston: Little, Brown, 1970.

Bookchin, Murray. The Limits of the City. New York: Harper & Row, 1974.

Cox, Harvey. The Secular City. New York: The Macmillan Company, 1965.

Ochoa, Anna S. and Rodney F. Allen, "Creative Teacher-Student Learning Experiences About The City," Teaching About Life in the City. Richard Wisiewski, Editor. Washington, D.C.: National Council for the Social Studies, 1972. pp. 89-158.

MODULE ON ETHNICITY

ENCOUNTER 2: ETHNICITY IN A METROPOLITAN AREA

KNOWLEDGE

CONCEPTS: acculturation (immigrants, ethnic group, ethnic neighborhood, multi-ethnic neighborhood)

ORGANIZING IDEAS:
- All of us are members of some ethnic group.
- An ethnic group has a feeling of belonging together, shares the same past and holds many of the same hopes for the future.
- Religion, language, customs, and family life style are important parts of an ethnic tradition.
- People of many different ethnic and religious traditions contribute to the life and growth of the city.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left-hand margin

BEHAVIORAL OBJECTIVES: By viewing a sound slide presentation on ethnicity, students should be able to chart information about ethnic groups and ethnic neighborhoods in the San Francisco Bay Area.

Given a map of the Bay Area, students should color it in a way which clearly designates bodies of water, bodies of land, major bridges, and the sister cities of San Francisco and Oakland.

Given examples of ethnic groups and ethnic neighborhoods, the child should be able to ascertain whether he lives in an ethnic or a multi-ethnic neighborhood.

MATERIALS NEEDED:
- wall map of the United States
- carousel projector
- cassette tape recorder
- RESS sound-slide series: The San Francisco-Oakland Bay Area
- RESS Supplement for Encounters 1 and 2
- RESS blue booklet, Ethnic America

PREPARATION: Set up and check AV system

INTRODUCTION

simulating a real experience

T: You've all had a chance to look at the things in our City Living Center.
You found many pictures, maps, and other items about San Francisco.
Today we're going to take an imaginary tour of San Francisco.
First we'll need some maps to find our way there.

interpreting maps

Use a wall map of the United States to locate San Francisco in relation to the students' own community. Begin by reviewing basic map reading skills:
a. Read title of map.
b. Use directional indicator to establish cardinal directions on the map.
c. Identify land and water areas on the map.
Then continue:

T: Find our community.
Is it east or west of San Francisco?
Is it north or south of San Francisco?
How would you travel to reach San Francisco? What mountains and rivers would you cross?

Students should take the RESS Supplement out of their manila folders.
Distribute a set of crayons to each student.
Tell them to find Map #1 (San Francisco-Oakland Bay Area) in the Supplement.
Follow steps a, b, and c above.
Use the following coloring activity to identify: San Francisco, Oakland, the Pacific Ocean, San Francisco Bay, the Oakland Bay Bridge, Golden Gate Bridge.

T: Find San Francisco. Color it orange.
Find Oakland. Color it green.
What body of water is west of San Francisco? (Pacific Ocean)
Color it blue.
What body of water is east of San Francisco? (San Francisco Bay)
Color it blue.
All the land which touches on the San Francisco Bay is called the Bay Area.

Oakland is across the Bay from San Francisco.
Suppose you were to drive from San Francisco to Oakland.
What bridge would you cross? (Oakland Bay Bridge) Color it red.

Suppose you sailed across the Pacific Ocean to San Francisco.
What bridge would you sail under first? (Golden Gate Bridge).
Do you think that is a good name for this bridge? Why?
What would be a good color for the Golden Gate Bridge?
Color it that color.

DEVELOPMENT

San Francisco-Oakland Bay Area	
Neighborhoods	People

Sketch the chart above on the chalkboard. (The terms "Ethnic Neighborhoods" and "Ethnic Groups" will be substituted for "Neighborhoods" and "People" later in the encounter.)

viewing for a purpose

Introduce the slide series by indicating on the chart the words underlined below:

T: We're going to take an imaginary visit to the San Francisco-Oakland Bay Area.
We'll visit some Neighborhoods in each city.
We'll meet some of the People who live there.

Present the sound slide series, "The San Francisco-Oakland Bay Area." (See script in Resources for this encounter.)
Allow some free discussion, then ask:

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noting similarities

T: Some of the neighborhoods we "visited" were city neighborhoods. What three inner-city neighborhoods did you see? (Mission District, Chinatown, Oakland Inner-City.)

List the three inner-city neighborhoods under Neighborhoods in the chart.

noting a difference

T: One neighborhood was outside of the city of Oakland. What neighborhood did you see outside of Oakland? (Walnut Creek) Many people who live in Walnut Creek work in nearby Oakland. We say that Walnut Creek is a suburb of Oakland.

Add "Walnut Creek" to the list under Neighborhoods in the chart.

attaining concepts (inner-city, suburb)

OPTIONAL:

T: Look at the Population Chart. "Population" means people. On this chart how many people does one man stand for? (500,000 people) The chart tells us how many people live in large cities around our country. It tells how many people live in the inner-city and how many live in the suburbs.

Ask students to interpret the symbols by telling how many people live in the inner-city and how many people live in the suburbs of each city on the chart.

T: Find cities where more people live in the suburbs. (San Francisco-Oakland, Detroit, Altanta, Boston.) Find cities where more people live in the inner-city. (Dallas, New York, Milwaukee.) Find a city where just as many people live in the inner-city as live in the suburbs. (Chicago.) Do you live in an inner-city neighborhood? What makes you say that? Do you live in a suburb? What makes you say that?

Direct the students to look at the picture map #2 of San Francisco.

interpreting maps

T: Look at picture map #2 of San Francisco.
What two neighborhoods did we "visit" in San Francisco: (Mission District, Chinatown.)
What does the picture map tell you about the Mission District? About Chinatown?
Label both neighborhoods on your map of San Francisco.

Direct the students to look at the picture map #3 of Oakland-Walnut Creek.

T: Look at picture map #3 of Oakland and Walnut Creek.
What does the picture map tell you about Oakland? About Walnut Creek?
Label the two neighborhoods on your map of Oakland-Walnut Creek.

OPTIONAL:

It might be wise to close the day's activities at this point by suggesting that the children color the picture maps. Tell them that they will be using the maps again and they might wish to color the maps so that they will be more colorful and attractive to use. Remind students to return all materials to their manila folders.

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Indicate the chart:

retrieving information from a chart

T: We saw slides of four neighborhoods in the Bay Area.
Let's name them. (Children can review names by reading from the chart: Mission District, Chinatown, Oakland Inner-City, Walnut Creek.)
Let's look at the slides again.

viewing for a purpose

This time think about the People (indicate this label on the chart) who live in each neighborhood.

Reshow the slide series with the audio tape.
Stop the presentation on the title frame of each sequence to ask:

labeling

T: What neighborhood is this?

Stop the presentation on the last frame of each sequence to ask:

making associations

T: What <u>people</u> live in (name of neighborhood)?

After the room is lighted again, continue development of the chart (see completed chart below) by using the questions below to complete the last category, <u>People</u>, as:

charting information

T: What special group of people live in the Mission District? (Write <u>Spanish-speaking Americans</u> in chart.)
What special group of people live in Chinatown? (Write <u>Chinese-Americans</u> in chart.)
What special group of people live in the Oakland Inner-City? (Write <u>Black Americans</u> in chart.)

Most of the people in Walnut Creek belong to what special group of people?
(White Protestant American)

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San Francisco-Oakland Bay Area	
Neighborhoods/Ethnic Neighborhoods	People/Ethnic Groups
Mission District	Spanish-speaking Americans
Chinatown	Chinese Americans
Oakland Inner-City	Black Americans
Walnut Creek	White Protestant Americans

Refer to "People" category in completed chart.

re-labeling

T: We call each of these special groups of people an "Ethnic Group."

Erase the label "People" and substitute "Ethnic Group" in the chart.

attaining concepts

T: Each one of us belongs to some "Ethnic Group."
Let's read to find out what this means.

Distribute copies of the blue RESS booklet, Ethnic America.
Students should put their names on their booklets and then read them together.

T: What ethnic group lives in the Mission District? (Spanish-speaking)
We can say that the Mission District is an ethnic neighborhood because most of the people belong to the same ethnic group.

re-labeling

Erase "Neighborhoods" and substitute "Ethnic Neighborhood" in chart.

attaining concepts (ethnic group, ethnic neighborhood)

T: What ethnic group lives in Chinatown? (Chinese Americans)
Would you say that Chinatown is an ethnic neighborhood? Why?
(Most of the people who live there are Chinese American.)

What ethnic group lives in the Oakland Inner-City? (Black Americans.)
Would you say that the Oakland Inner-City is also an ethnic neighborhood?
Why?

What about Walnut Creek? Most of the people in Walnut Creek belong to what ethnic group? (White Protestant American.)
Would you say that Walnut Creek is an ethnic neighborhood? Why?

EVALUATION

relating the learning to personal experience

T: What kind of neighborhood do you live in?
Is it an ethnic neighborhood? What makes you say that?
Is it a multi-ethnic neighborhood, where many people from many different ethnic groups live together? What makes you say that?

Add information about the students' own neighborhoods to the chart. Remind students to place their booklets, Ethnic America, in their manila folder.

OPTIONAL:

Begin a wall mural on Ethnic Groups. The mural should include ethnic groups represented in the classroom in addition to those presented in the RESS material. This might require committee work and library research.

EXTENDING EXPERIENCES

To reinforce the use of the term "immigrants," and to provide the children with some insight into the difficulty of moving to a new country with little or no knowledge of the language or customs, invite students to work in pairs with the following role play:

A. Assign the roles: Designate some students to act as "new immigrants."
Designate other students to act as American-born relatives of the newly-arrived immigrants.

B. Give the "newly-arrived immigrants" a paper on which the following directions are written:
You have just arrived on a plane in New York/San Francisco from (foreign country.)
Your American cousin is to be waiting for you in the terminal.
You have never met your cousin before, but you have a photograph of him/her.

How do you feel about leaving your homeland?
How do you feel about coming to the United States?
How will you find your cousin? What do you have to help you find him/her?
How will you greet him/her?
Will you give him greetings from your family in (homeland) first?
How will you make him understand you since he only speaks a little of your language?

C. Give the "American-born cousin" a paper on which the following directions are written:
You have come to the airport to pick up your cousin.
He/she is just arriving from your family's ethnic homeland.
You have never met him before, but you have a photograph of him in your wallet.
He/she does not speak English.
You can speak a little of his ethnic language.

How do you think your immigrant cousin will feel about leaving his homeland?
What do you think he will want to know about right away?
How will you find him? What will you say to him first? In what language will you say it?
What could you do to make him feel welcome right away?
Suppose he gets homesick. What could you and your family do to help him to get over his homesickness?

D. After each pair of students has had a chance to work out a role play, ask them to present it to the class.

To help the children develop an understanding of their own ethnic traditions, they might draw a "family tree." The various relatives and their countries of origin (homelands) could be written on the branches.

To strengthen the concepts of "ethnicity" and "immigration," read Leo Politi's Little Leo. Actually it is a story about the author himself as a young boy. In the story, "Leo" and his family return to their homeland (Italy) for a visit. Leo's Italian relatives think his American customs are "strange." After reading the story ask:

T: Would Leo's customs be "strange" in the United States? Why? Why not?
Why were they called "strange" in Italy?
Would an Italian child's customs be called "strange" in Italy?
Would Italian customs be likely to be called "strange" in the United States? Why? Why not?

Use ethnic holidays of the year to focus on particular ethnic groups and their contributions to our society:

Saint Patrick's Day (Irish-Catholic American) March 17
Columbus Day (Italian-American) October 2
Martin Luther King's Birthday (Black American) January 15
Puerto Rico Discovery Day (Puerto Rican American) November 11
Chinese New Year (Chinese American) varies, late January, early February
Easter Sunday (White Protestant American, Catholic Ethnic American Groups) varies, early Spring.

To help the children trace their own countries of origin, have each student locate the homelands of the first immigrants of his family on a globe and/or a map. Homelands might be marked with colored tacks. A string can be attached from each homeland to the present home in the United States.

Relate the learning to the child's own experience by inviting students to bring items which tell about their own ethnic tradition to school. Individual students might wish to research and then report on the customs, language, and contributions of his/her ethnic group to our society.

To develop the child's appreciation for the richness that ethnic groups provide for our society, arrange a field trip to several ethnic neighborhoods in a nearby city. Provide the children with charts with such categories as: clothing, language, food, churches, customs, decorations. Let them see how many items they are able to list under each category. On returning to the classroom they can make comparisons of each neighborhood from their charts.

RESOURCES

BOOKS

Aliki. The Story of William Penn. Prentice Hall, 1964. Quaker. Penn's Quaker beliefs and friendliness to the Indians are highlighted.

Baker, Betty. The Big Push. New York: Coward, 1972. Hopi Indian. A simple story, easily read, describes to the young reader a true incident of Hopi Indian history when the white men forcibly made the Hopi children go to school. The difficulties the children faced trying to live two cultures are vividly demonstrated by text and illustrations.

Brecht, Edith. Benjy's Luck. Lippincott, 1967. 64 pp. Amish. A small Amish boy living on a large farm wanted a puppy of his very own.

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Denzer, Ann Wiseman. Tony's Flower. New York: Vanguard, 1961. Italian American.

Erlich, Amy. Zeke Silver Moon. New York: Dial Press, 1972. Depicts homelife of contemporary urban family. Mother bakes, sews clothing. Father is a musician. Family eats natural health foods. Child is named Zeke Silver Moon.

Hall, Natalie. The World in a City Block. Lippincott, 1960. Multi-ethnic. Small boy discovers Italian, German, Puerto Rican, and other ethnic groups as he delivers bread from his father's bakery in his neighborhood.

Hawkinson, Lucy. Dance, Dance, Amy-Chan. Whitman, 1964. Japanese-American. Two children learn about the customs of their homeland when they visit their Japanese-born grandparents.

Hodges, Margaret. The Fire Bringer. Boston: Little, Brown, 1972. Paiute Indian. A Paiute Indian legend; well-told, good illustrations. Will provide good base for creative writing, art work, or research on myths.

Iwamatsu, Jun (pseudonym for Taro Yashima). Umbrella. Viking, 1958. Japanese-American. Story of a Japanese-American child in New York City.

Kantrowitz, Mildred. Maxie. New York: Parents Magazine Press, 1970. The quiet story of aged, lonely Maxie conveys a real feeling of community and shows the interdependence of all people in a neighborhood.

Lenski, Lois. Coal Camp Girl. Lippincott, 1958. While this book is an intermediate grade level, the teacher might read selected parts to the children.

Lexau, Joan. Benjie on His Own. New York: Dial, 1970. Benjie's Granny isn't waiting for him after school so he has to go home alone--a frightening experience for a shy five-year old. When he gets home Benjie finds Granny ill and in need of help. An excellent picture of the toughness and kindness that exist side by side in the modern inner-city neighborhood.

Marquar, Margaret C. Indian Children of America: A Book to Begin On. Holt, 1964. Work and play of Indian children of Eastern Woodlands, Plains, Pueblo and other tribes.

Miles, Betty. The Feast on Sullivan Street. Knopf, 1963. Irish American, Italian American, Catholic. Michael finds a job on Sullivan Street during the Italian festival of Saint Anthony.

Politi, Leo. A Boat for Pepe. New York: Charles Scribner's Sons, 1959. Sicilian-American. The story tells how Pepe's father, a Sicilian-American fisherman in the old California capital of Monterey, goes out with the boats and is almost lost at sea. It tells of Pepe's faith that he will return . Together he and his father prepare for the festival of the Blessing of the Boats, in which the whole family takes part.

Politi, Leo. Little Leo. New York: Charles Scribner's Sons, 1961. Italian-American. "Little Leo" (actually Leo Politi himself as a boy) and his family return to their native Italian village. They retrace his parents' immigration eastward from California to New York and then across the ocean to Italy.

Squire, Roger. Wizards and Wampum: Legends of the Iroquois. New York: Abelard, 1972. Primary-intermediate level. These legends of the Seneca (Iroquois) Indians are most enjoyable. Beyond this, illustrations serve as an excellent base for creative writing or art.

Turkle, Brinton. Thy Friend Obidiah. Viking, 1963. Quaker. Old Nantucket is the setting for this story about a Quaker boy.

Turkle, Brinton. Obidiah the Bold. Viking, 1965. Quaker. Obidiah's father helps him to conquer his childhood fears.

FILMSTRIPS

Holidays and Festivals in the City. Two filmstrips by Edward Dubrowsky. Available from Urban Media Materials, 212 Mineola Avenue, Roslyn Heights, N.Y. 11577. The filmstrip Festivals is designed to explore the multi-ethnic nature of our urban communities and to develop the concept that each ethnic group has its own culture and tradition. Several events are highlighted in the program; they include an Afro-American Day in Harlem, the Feast of Saint Anthony, the New Year Celebration in Chinatown, a Puerto Rican Folklore Festival, and a West Indian Day Parade. The program is bilingual, with both English and Spanish sound tracks. Festival music provides authentic background to the narration of each celebration.

People of Other Neighborhoods. 24 frames, silent w/caption. Color. Eye Gate House, 1954. Viewers visit Italian, Jewish, Puerto Rican, Chinese, German and Norwegian parts of a city.

Introducing Leading Cities - San Francisco. 35 frames, color. Filmstrip of the Month Club. 335 Lexington Avenue, New York, New York 10017.

RESS LEVEL THREE

MODULE ON ETHNICITY

Tape Narration for RESS sound-slide series: The San Francisco-Oakland Bay Area

Video	Audio
1. (Title) RESS LEVEL THREE Module on Ethnicity	1. (Advance on tone.)
2. (Title) The San Francisco-Oakland Bay Area	2. (Advance on tone.)
3. Golden Gate Bridge	3. At the entrance to San Francisco Bay, the famous Golden Gate Bridge catches the gleaming rays of the sun.
4. Closeup of Golden Gate Bridge	4. Huge oceans liners pass under the bridge to reach the safe inland harbour of the Bay.
5. Skyline	5. On the west side of the Bay the hills of San Francisco are outlined against the sky.
6. Skyscrapers	6. The people of the city live in many different neighborhoods nestled among the skyscrapers.
7. (Title) The Mission District	7. First let's visit the Mission District in San Francisco.
8. City bus	8. The bus is leaving! Let's run to catch it!
9. Mission Street with palmtrees	9. This must be it -- look at the palmtrees lining the street

Video	Audio
10. Shoppers	10. The people who live here come from Mexico and from other Spanish-speaking countries in Central and South America.
11. Old couple, tile sidewalk	11. The sidewalks of Mission Street are decorated with red and blue tiles.
12. Boy beside palmtree, tile sidewalk	12. The palmtrees and the colorful tiles remind Spanish-speaking people of their homelands.
13. Movie theater	13. There's the movie theater. If we go inside we would hear the actors in the movie speak in Spanish.
14. Mexican Bakery	14. Would you like to try some Mexican bread from the Dominguez Bakery?
15. La Victoria Bakery	15. Or perhaps you'd rather choose one of the many delicious Spanish pastries in the window of La Victoria Bakery.
16. Gift Shop window	16. In the Mission District many people buy religious articles for their homes.
17. Statues	17. In the Gift Shop on the corner they can find crucifixes and statues of Saints, Angels, and of the Virgin Mary.
18. Housing #1	18. The families who live in this apartment building can walk to the stores right around the corner on Mission Street.
19. Housing #2	19. In the streets outside the apartments people can walk their dogs, talk to neighbors, or watch their children at play.
20. First Communion photos	20. In the photographer's window there are photos of little girls in white dresses and veils. Do you think they could be brides?
21. Saint Peter's Church entrance	21. This is the door to Saint Peter's Catholic Church. Let's look inside.

Video	Audio
22. Saint Peter's interior	22. As part of their school day, these children have come to the church to spend some quiet time in prayer. Light streams through the beautiful colors in the stained glass window.
23. Playground	23. Out of doors on the other side of the window, children from Saint Peter's Catholic School line up to have their pictures taken by us.
24. Girls at play	24. The students at Saint Peter's Catholic School wear school uniforms.
25. Boys at play	25. Do you play any of these games at your school?
26. Mission Street	26. Here comes our bus. It's time to leave the Mission District and the Spanish-speaking Americans who live there.
27. (Title) Chinatown	27. Now we're on our way to visit Chinatown.
28. Cable cars	28. Jump up on a clanging, old-fahioned cable car -- then hang on tight!
29. City hill	29. "Everyone off for Chinatown," calls the conductor. We join the crowds of tourists walking down the steep street.
30. Storefronts with red-canopied balconies	30. So many shops and stores line the streets of Chinatown.
31. Woman on balcony	31. This Chinese woman lives in an apartment over her store.
32. Gift Shop window	32. Downstairs in her Gift Shop she sells souvenirs for the tourists to buy.
33. Porcelins in Gift Shop	33. We might buy one of the beautiful porcelin statues she has for sale.

Video	Audio
34. Housing over shops	34. Many families live in apartments above the shops and stores of Chinatown. Several families often share an apartment or even a single room.
35. Apartments fire escapes	35. With so much over-crowding, it's nice to have a balcony or fire escape.
36. Shoppers	36. A trip to almost any store they want is just a few steps down to the street for these shoppers.
37. Apples for sale	37. No language problem here -- prices are marked in Chinese as well as in English.
38. Chinese newspaper office	38. People of the neighborhood stop at the Chinese newspaper office to read the want ads -- written in Chinese, of course.
39. Playground	39. A special place for the children of Chinatown has been fitted in among the towering buildings -- it's the Chinese Playground.
40. Two girls	40. A place to meet your best friend --
41. Boys with skateboard	41. or try out your new skateboard.
42. Public School	42. The door to another special place for the children of Chinatown is decorated with Golden Dragons. This is the public school.
43. School children	43. Many of these children also attend a Chinese Language School in the late afternoon.
44. Statues of Buddha	44. Many Chinese Americans follow religions they brought from their homeland. They might be Buddhists. They probably also follow the teachings of Confucius.

Video	Audio
45. Girl in school hall	45. Many other Chinese Americans have become Christians. This little girl goes to a private school run by a Christian church.
46. New Year poster	46. The most important holiday is the Chinese New Year, which lasts for two weeks. During the first week there are private family celebrations.
47. Parade	47. But everyone is invited to the New Year's parade. Firecrackers pop. Crowds line the street.
48. Big Dragon	48. The highlight of the parade is the great golden dragon that stretches for a whole block down the city street.
49. Little dragon	49. Would you like to carry one of the smaller dragons? How fierce would you make the dragon look?
50. (Title) The Oakland Inner-City	50. On the east side of the Bay is the city of Oakland. This time we'll ride a sleek new train to the Oakland Inner-City.
51. Bart	51. High above the streets the train streaks along.
52. Bart closeup	52. It slows to a stop at our station.
53. Oakland street	53. Long ago Oakland was a suburb. Over the years it has grown into a large city.
54. Hair stylist shop	54. At the Oakland styling center Black Americans can have their hair done in a fashionable "corn row" or perhaps an "Afro" hairstyle.
55. Soul food Restaurant	55. The neighborhood restaurant specializes in Soul Food -- black eyed peas, cornbread, greens, sweet potato pie.
56. One old Victorian house	56. At one time a well-to-do family lived in this house.

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Video	Audio
57. Several old Victorian houses	57. Today each of these houses are occupied by several families. Most of the houses have small frontyards and long narrow back yards --
58. Girls on porch	58. but these girls seem to enjoy playing on their front steps.
59. New Project	59. New housing projects are being built in Oakland.
60. Closeup of Project	60. Families in the Projects live in modern apartments.
61. Children in school yard	61. Playgrounds are usually fenced to protect the children from the traffic.
62. Children playing or climbing bars	62. Playground games in Oakland are much the same as in the Mission District and Chinatown.
63. Children playing baseball	63. Baseball's a favorite with boys and girls. No wonder Oakland is the home of the famous Oakland A's baseball team as well as the Oakland Raiders football team.
64. Lake Meritt	64. Lake Meritt is a favorite spot for a family outing and is our last stop before we leave the Oakland Inner-City.
65. Church	65. This building was once a private home. Now it's a Black Protestant Church
66. Black congregation	66. The Black Church plays an important part in the lives of Black Americans.
67. (Title) Walnut Creek	67. Just outside the City of Oakland is Walnut Creek. Most of the people who live here are White Protestant Americans.
68. Highway and BART	68. Many people in Walnut Creek must drive or take the train to get to their jobs in the City.

Video	Audio
69. Cars parked at BART station	69. In the morning it's a short drive from home to the train station. There people can park their cars, then take the train for the long ride to the City.
70. Car outside of house	70. Maybe that's why almost every house in Walnut Creek is sure to have a carport or a garage.
71. Residential street	71. Usually only one family lives in each house. This kind of neighborhood away from the more crowded city is called a "suburb."
72. Shade tree	72. The street is shaded with trees --
73. Father and son gardening	73. and many families enjoy gardening in their free time.
74. Girl with puppy	74. There is room for a dog pen in most backyards.
75. Boy with bike	75. A bicycle, like the family car, is almost a necessity.
76. School playground with bicycles	76. To get to school most children must either use their bicycles or ride the school bus.
77. Baseball	77. Baseball seems to be a favorite pastime for children in most of the neighborhoods we've visited.
78. Station wagon parked in driveway	78. The family also depends on the car to do the shopping.
79. Shopping center parking lot	79. Shopping centers are usually surrounded by large parking lots for the shoppers who must drive to it.
80. Interior of an enclosed shopping mall	80. Many enclosed shopping malls like this have become a kind of community center where people shop, display crafts, hold bake sales, listen to band concerts, and exhibit paintings.

Video	Audio
81. United Methodist Church	81. This United Methodist Church is one of many White Protestant churches in Walnut Creek.
82. Stained glass windows	82. The stained glass windows show pictures from the Bible.
83. Church pews	83. Methodists come to this church to worship together and to share ideas about how to live as Christians.

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MODULE ON ETHNICITY

ENCOUNTER 3: A SPANISH-SPEAKING AMERICAN TRADITION IN AN INNER-CITY NEIGHBORHOOD

KNOWLEDGE

CONCEPTS: change (immigration, liberation), acculturation (language, ethnicity), traditions (Spanish-speaking American, Roman Catholic, Mexican), symbols (holy bread and wine, Guadalupe), story (The Last Supper, the Story of Guadalupe), celebration (Mass, Communion)

ORGANIZING IDEAS:

There are many different Spanish-speaking American traditions, each with the unique culture of its country of origin.
Religion and language are important common elements of Spanish-speaking American ethnic groups.
Bread has been a symbol of life in many times and places.
Jesus made bread and wine the symbols of his life at the first communion supper.
Christians believe they share the life of Jesus when they celebrate communion in his memory.
The Virgin of Guadalupe is a Mexican national symbol of life, hope, and liberation.

SENSITIVITIES: feeling free to make appropriate statements about one's own religious or secular traditions
showing an interest in learning about other world views and lifestyles

SKILLS: listed in the left-hand margin

BEHAVIORAL OBJECTIVES: Given interest-center materials, a chart on ethnic groups, RESS maps, slides, and an audio tape, the student will make statements which indicate his appreciation for the religious and cultural life of the people of the Mission District.

Given resource materials on the making of bread and wine, students will be able to make statements which indicate their understanding of the use of bread and wine as symbols of life and nourishment.

Given the RESS booklet, Bread of Life, as an example of one Christian communion celebration, students will report on and compare communion celebrations in other Christian traditions.

MATERIALS NEEDED:
interest center materials
wall map of the world
RESS Map #2 (San Francisco)
carousel projector
cassette tape recorder
RESS slides 7-26
RESS tape narration in Spanish and English (reprinted in Resources for this encounter)
RESS story, Maria of the Mission District (yellow booklet)
RESS booklet, Bread of Life
a sign reading "Spanish-speaking Americans"
chart developed in Encounter 2
science books from your school library on bread-making (see suggestions in Resources)
tray containing as many of the following ingredients as possible: flour, wheat, barley, loaf of unsliced bread, matzah crackers, yeast, grapes, grape juice, small paper cups

PREPARATION:
Set up and check AV system.
Find Spanish narration on audio cassette.
Set slide trap to begin on slide #7.
Make a stand-up sign reading "Spanish-speaking Americans."

As citizens of the United States we sometimes assume that the term "Americans" applies only to the people of our country. In presenting this encounter, it is important to remember that Spanish-speaking Americans were "Americans" before immigrating to the United States.

INTRODUCTION

Direct the children to find picture map #2 (San Francisco) in their RESS supplements.

interpreting maps

T: Find the Mission District.
Is it in Oakland or in San Francisco?

Direct attention to the chart on ethnicity developed in encounter 2.

retrieving information from a chart

T: Look at the chart we made on ethnic neighborhoods in the Bay Area. What ethnic groups of people live in the Mission District? (Spanish-speaking Americans)

labeling

Display the sign reading "Spanish-speaking Americans." Place it on a table or counter where a second interest center is to be developed in the following activity:

sorting

T: Let's start a center about Spanish-speaking Americans.
Let's sort through the things at the "City Living Center."
Try to find things that tell something about Spanish-speaking Americans.
Put all of the things you find with the sign that says "Spanish-speaking Americans."

explaining criteria for sorting

Provide time for the children to sort and discuss the materials. Ask them:

T: What is this item?
How is it used?
What does it tell us about living in the Mission District?
What does it tell us about Spanish-speaking Americans?

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DEVELOPMENT

After they have sorted the interest center materials continue:

avoiding closure

T: Do all Spanish-speaking Americans live in ethnic neighborhoods? (no)
Do you suppose all Spanish-speaking Americans live in cities? (no)
Where else might Spanish-speaking Americans live? (in multi-ethnic neighborhoods, in suburbs and in the country.)

The people of the Mission District came to the United States from many different countries where Spanish is the common language.
Let's find these countries on our map.

Direct attention to the wall map of the world.

T: Who can find Mexico? Puerto Rico? Cuba? (list on chalkboard under heading Country.)

Indicate South America.

listing

T: Other Spanish-speaking people come from South America.
What countries do we find in South America?

labeling

T: The people of each of these Spanish-speaking countries think of themselves as (write on chalkboard beside each related country under heading People, as:

Country	People
Panama	Panamanian Americans
Mexico	or Mexican Americans
Puerto Rico	or Puerto Rican Americans
Cuba	or Cuban Americans
Peru	or Peruvian Americans
-	or ...
-	
-	

noting differences

T: There are many American countries outside of the United States.
Each country has its own special foods, its own customs and special holidays.
When people first move to the United States from one of these other American countries, they continue to think of themselves as belonging to their"homeland" in a special way. In their "new" country, they keep many of their old ways.

Let's look at the slides of the Mission District again.
We will hear someone telling us about the Mission District.
She will tell us about each slide first in English, and then in Spanish.

reviewing information, listening to a language translation

Present slides 7 through 26 with the separate English-to-Spanish audio tape. (See script for the tape narration in Resources for this encounter.

noting similarities

T: What is one important way most of the people of the Mission District are alike? (Most speak Spanish.)
Do you know any Spanish words? (List on chalkboard, and write Spanish above them.) (Give one or two examples if the children can't offer any.)
Do you know what the words mean in English? (Write translation beside each word and write English above them.)

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Distribute copies of the yellow RESS booklet, Maria of the Mission District, to each student. They should put their names on their booklets.

interpreting graphic materials; making associations

T: Let's read the title of the story. (Maria of the Mission District.)
Look at the picture on the cover.
Can you find any of the places we saw in the slides? What places?
(Espanol Movie Theater, Mission Street, Bakery, Gift Shop, Saint Peter's Church and school playground.)

How many Spanish words can you find in the story?
They have been underlined so that you can find them more easily.
Where can you find their English meaning? (In parenthesis following each Spanish word.)

The students might add the Spanish words from the story to the list on the chalkboard.

Project slide #20 (photo of two girls in Communion dresses) on the screen again.

making associations

focusing on the inquiry

T: The name of the story is Maria of the Mission District.
Maria's picture is the top one in the photographer's window on Mission Street.
The girl in the bottom photo is her friend, Laura.
Perhaps we'll find out why the girls had their pictures taken in white dresses and veils.

The story should be read in two separate learning sessions.
Read Part I of Maria of the Mission District.
Use the following questions to analyze the information on each page.

p. 1 What school do Maria and Manuel attend? (Saint Peter's Catholic School)
What language are they learning at school? (English)
What language do they speak at home? (Spanish)

p. 2 Would it be difficult for Maria to shop in her neighborhood? Why or why not? (Most store clerks would speak her language.)
If she got lost would she be able to ask for directions? What makes you say that? (She knows many of the people in the neighborhood and they speak her language.)
Would she be able to buy her favorite foods in the grocery stores? (Yes)

p. 3 Why did the children speak in English to the old priest? (He is Irish)
What kind of ethnic neighborhood did the Mission District used to be? (Irish Catholic)
Where do you suppose most people of that ethnic group live now? (Multi-ethnic neighborhoods)
Why was Laura's way of speaking Spanish a little different from Maria's? (Laura comes from Panama. Maria comes from Mexico.)

p. 4 Did you find out why the girls were wearing white dresses and veils? (They had made their First Holy Communion. It might be wise to point out that while it is the custom at Saint Peter's for girls and boys to wear special clothes to make their First Communion, at other Roman Catholic and Protestant churches children may simply wear their Sunday best.)

The concepts of celebration and story were introduced with separate modules on each in the RESS Level One program. The same two concepts were expanded upon in the Level Two program when students studied the "New Fire Ceremony" (a ritual offering) of the prehistoric Temple Mound Builders culture, and the "slametan" (a communal ritual feast) of contemporary Javanese culture. This encounter continues the spiral development of these same two key concepts. Before initiating it with children who have not been exposed to the earlier RESS levels, it would be helpful to use the concept attainment activity immediately following the heading Extending Experiences at the end of this encounter.

The story, Maria of the Mission District, Part I, provides entry into the study of the Mass as the core Catholic celebration. The Catholic Mass is basically divided into two parts: the Liturgy of the Word, and the Liturgy of the Eucharist. The Liturgy of the Word centers on listening to a reading from the Bible. It is followed by the Liturgy of the Eucharist, a ritual meal which celebrates the Risen Christ.

In this encounter, particular emphasis is given to the latter half of the Mass. This is appropriate because Catholic children usually make their "First Holy Communion" at second or third grade level. It is traditionally a momentous event in their spiritual life. While the Catholic sacrament of Communion is unique, many Protestant children have also had exposure to Communion services in their Christian traditions. While noting similarities among the communion services of the various Christian traditions, the uniqueness of each tradition's particular Eucharistic celebration should not be understated.

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The particular Catholic community treated in the preceding encounter - the Spanish-speaking people of San Francisco's Mission District - is somewhat more traditional in their religious practices than we might find in other Catholic parishes in this country. The students should be made aware that "Maria's" religious practices are unique to her ethnic tradition in some ways; at the same time that they are part of the tradition of a larger multi-ethnic Catholic community.

Current Catholic instructional material* for young children follows sound guidelines in the fields of educational psychology and child development. The Mass is presented as a joyful celebration, a gathering together of the Catholic community, a holy meal, and an offering of praise and thanks to God. The elements of the bread as the Body of Christ and the wine as the Blood are present, but they are not emphasized to young children. Rather the celebration of the Eucharist is presented as the sharing of life-giving nourishment - the "Bread of Life." As Catholic children mature, they learn more about the mystery of the presence of Christ in the form of bread and wine and of the meaning of the Risen Christ.

*Brusselmans, Christian and Brian A. Haggerty. We Celebrate the Eucharist. Morristown, New Jersey: Silver Burdett Company, Catholic School Division, 1972.

Among the unique elements of the Catholic Communion celebration are the traditional practices of penance and fasting. Requirements for fasting before taking Communion have been modified so that at present the communicant need refrain from taking food only one hour before receiving the sacrament.

The sacrament of Penance is presented as a celebration of God's mercy and love.* It has traditionally consisted of three major elements: confession, absolution, and amendment. The power of absolution vested in the priest and the proper disposition of the penitent are essential to the validity of the sacrament. For this reason in recent years there has been some experimentation with the requirement that the young child should receive the sacrament of Penance prior to making the First Holy Communion. At present the Catholic Church's position is that Penance is a necessary part of child's spiritual life, but that it need not precede the First Communion. Instead, parental responsibility and judgment in preparing the child to receive the sacrament of Penance with the proper understanding and disposition is emphasized.

The following encounter focuses on the symbolism of the bread and the story of the Communion celebration as two major elements in the rich liturgy of the Catholic Mass.

*Joyce, Brian T. Penance: Parent and Child. For Parents Who Are Preparing Their Children for First Penance. New York: William H. Sadlier, Inc., Sadlier Sacramental Program, 1973.

OPTIONAL:

In order to review or to attain the key concept celebration write the word "Celebration" on the chalkboard. Ask the children to list as many different kinds of celebrations as they can think of. These might include: birthday, wedding, homecoming, house-warming, graduation, Baptism, Thanksgiving Day, Passover, Easter, Fourth of July, birth of a baby, Bar Mitzvah, and so on.

attaining a concept: celebration

T: Let's think about what people do when they celebrate.
Can people celebrate alone? (yes) With others? (yes) What others? Might the others be friends as well as family?
A celebration would have to be held in some place. Where might that be? Where could you hold a celebration? (home, church, school,. . .)
Might the place be decorated for the celebration? In what way? (flowers, candles, or other special lights, colorful cloths or paper decorations and so on)
Food is an important part of many celebrations. What food might be served at a celebration?

demonstrating creatively an understanding of the concept

Allow time for students to draw pictures of a celebration they know or have participated in. The children might wish to add several explanatory sentences at the bottom of the drawing.

CONTINUE/BEGIN:

examining materials to gain information

Arrange a bread-making tray as described in Materials Needed for this encounter.
Arrange a collection of primary science books on bread and yeast. (see suggestions in Resources for this encounter.)
EITHER: post the following study questions where they can be easily viewed,
OR: prepare the study questions as mimeographed handouts for each student.

CAN YOU FIND OUT?

About Bread	About Wine
How is bread made?	What fruit is used to make wine?
What does yeast do to bread dough?	What must be done to the fruit?
Look at the loaf of bread.	Suppose you didn't have a refrigerator.
Look at the crackers (matzah).	Which drink would be easier to keep fresh - fruit juice or milk?
Which was made with yeast?	
Which was made without yeast?	
Which would take longer to make? Why?	

gathering information from a variety of sources

Students should discover the answers to the study questions by:

- examining and identifying the items on the tray
- reading primary science books on bread and yeast
- exchanging information based on personal experiences

Students should discuss their findings after they have had sufficient time to complete their investigations.

OPTIONAL:

Prepare bread dough. At the beginning of the school day, prepare two separate batches of bread dough from packaged bread mix. One batch of leavened bread with yeast, the other for matzah or unleavened bread without yeast. Let the children help with kneading the bread and punching down the leavened dough. The unleavened matzah should be perforated so that it will not tend to rise. The children should observe that bread dough without leaven, matzah, does not rise as does the leavened bread dough. They should also keep records of how long it takes for the leavened bread to rise and compare the times for the bread-making process between the leavened and the unleavened bread.

Students might visit the local supermarket to make notes on the prices of the various kinds of bread. In our present day economy, the average American homemaker is becoming more appreciative of this grocery item which is a basic part of the daily American diet. Other students might visit another supermarket to obtain bread prices and then compare the prices between the two stores.

CONTINUE:

participating in a tasting experience reinforcing the learning

Ask a student to break the leavened loaf of bread with his fingers and then give a small piece to each student.
As students eat the bread, review the learning:
This kind of bread was made with yeast.
Yeast makes bread dough rise.
This process takes several hours.

hypothesizing

T: Long ago, in the country of Israel, bread was the most important food. Why do you suppose that was?

The teacher should use the following information* to augment the children's responses: There were no supermarkets with a wide variety of enticing choices in Bible times. Most Palestinians at the time of Christ made their bread daily from barley flour, for it was a rich man who could afford bread made from wheat flour. The bread had to be made daily by the woman of the household. This time-consuming daily task gives us the expression "our daily bread." The loaves were round and could be tucked into a person's belt during the day when one was off tending sheep or working in the vineyards. The loaves were broken or torn apart with the fingers. In fact, cutting bread was thought of as "killing the bread." Small pieces of bread were expertly molded into scoops which could be dipped into a stew of meat and vegetables to be eaten with the fingers.

participating in a tasting experience

Provide each student with a sample of grape juice in a paper cup.

hypothesizing

T: Most people in Israel long ago drank wine.
Often the wine was mixed with water.
Why do you suppose wine was the most common drink for the people of Israel long ago?

*From the Goldman series: Readiness for Religion, "Symbols." New York: Morehouse-Barlow, 1970.

The teacher should use the following information* to supplement the children's responses: Wine was a nourishing drink, easy to keep in the hot climate without modern refrigeration. At that time the climate was well-suited to growing grapes. Though much of Israel today is arid land, at the time of Christ, Israel is believed to have been a verdant land where vineyards and olive groves flourished. Scientists have hypothesized that the stripping of the forested hillsides by the inhabitants acted in combination with other climactic factors to turn most of the area into a desert.

participating in a tasting experience

Continue by breaking off pieces of matzah and giving a sample to each student.
Write the terms underlined below on the chalkboard.

T: This special kind of Jewish bread is called matzah. (Indicate the word "matzah" on the chalkboard.)
Is matzah made with or without yeast? (without)
Which could be made faster - matzah or yeast bread? (matzah)

making associations

Matzah is used in the Jewish Passover celebration. (Indicate "Jewish Passover" on the chalkboard.)

interpreting symbols

Can anyone tell us why?

OPTIONAL: The Jewish Passover celebration was studied in some detail in the RESS Level I program. The children might enjoy reviewing - or learning about - the Passover story and celebration. (Resources for the study of Passover may be found on pages 189-190 of the RESS Level One Teacher's Guide.)

interpreting symbols, making associations among symbols, a story, and a celebration

T: The early Hebrews lived as slaves in Egypt. (Indicate Egypt on a world map.)
Their leader at that time was Moses.
Their holy book tells them that God spoke to Moses.
Moses was told to lead the Hebrews to Israel.
There they would be free.

*from the Goldman series: Readiness for Religion, "Symbols." New York: Morehouse-Barlow, 1970.

The Hebrews had to leave right away.
There was no time to wait for the bread dough to rise.
The Hebrews "passed over" from slavery in Egypt to freedom in Israel. (Indicate route on world map.)
On that Passover they had to eat flat bread.

To this very day at Passover it is the Jewish tradition to eat flat bread, just as the early Hebrews did long ago on the first Passover.

relating the area of learning to personal experience

T: Do you know of any other religious celebrations in which bread is used?

Direct the students to take out the yellow-colored booklets, Maria of the Mission District, from their folders.

reviewing information

T: We read something about bread in Maria of the Mission District.
Look through Part I.
Find a picture about a celebration with bread.
What page is it on? (page 4)
What is happening in the picture? (priest is giving bread to girls)
The picture tells about an important part of the Catholic Mass.
Let's read the first paragraph again:

"Last year the girls had made their First Holy Communions together.
They had worn white dresses and veils to Mass that Sunday.
The priest had given them the small pieces of holy bread."

interpreting sacred symbols

What kind of bread did the girls receive at Communion? (holy bread)
We tasted ordinary bread. One kind was made with yeast and the other without.
How do you suppose holy bread is different from the bread we ate in class?
Let's read to find out.

The symbolic term, "Bread of Life," appears as the title of the RESS booklet for this encounter. The term has been taken from the Gospel of St. John 6:48, 51, 55-56. (See Resources for this encounter.) The RESS emphasis on the Catholic Communion bread as life-giving nourishment follows a similar presentation in a current guide for Catholic education:

*Brusseimans, Christiane, and Brian A. Haggerty. Guidelines for Parent and Catechist. Morristown, New Jersey: Silver Burdett Company, Catholic School Division, 1972, p.89.

Distribute copies of the RESS booklet, Bread of Life. The booklet tells the story of the Last Supper and explains the basic elements of its reactualization in the Catholic Communion celebration.

Discuss the many different symbols of bread as nourishment on the cover of the booklet. Allow the children time to color the cover. They should write their names on their booklets.

Locate Jerusalem on a world map, then use the following questions as a model to guide the reading:

p. 1 T: This page tells a story about bread and wine.
Find out what was done to the bread and wine.

(After reading the page, ask:)

T: What did Jesus do to the bread? (He blessed it.)
What did he tell his friends to do with the blessed bread? (Eat it.)
What did Jesus tell them about the bread. ("This is the bread of my life. I share my life with you.")

What did Jesus do to the wine? (He blessed it.)
What did he tell his friends to do with the wine? (Drink it.)
What did Jesus tell them about the wine? ("This is my life. I will give my life for you.")

p. 2

Read the first two paragraphs on page 2.
Find out what this meal is called.

(After reading the paragraphs, ask:)

T: Why was the meal called the "Last Supper?" (It was the last supper Jesus had with his friends before he died.)
Why do Christians today share communion meals of holy bread and wine? (Jesus told them to do so in his memory.)

relating the learning to personal experience

Have you ever been to a communion celebration?
Was there holy bread? holy wine?
Did someone bless the bread and wine?
What people shared the holy meal? adults? children? both?

Read the next two paragraphs to find out about a Catholic communion celebration.

(After the reading ask:)

T: What is the table for the holy meal? (the altar)
What will be the food for the meal? (bread and wine)
Read page 3 to find what the priest does to the bread and wine.

p. 3

(After the reading:)

T: What did the priest do to the bread and wine? (He blessed it.)
Catholics believe the blessing changes the bread and wine.
What do they believe the blessing does to the bread and wine?
(makes it holy, makes it the Life of Christ, makes it the Bread of Life,...)
Read page 4.

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p. 4 (After the reading:)

T: What does the priest mean when he says, "Body of Christ?" (He means, "This is the Body of Christ.")
What does the person mean when he answers, "Amen." (He means, "Yes, I do believe that this is the Life of Christ."

interpreting symbols

Jesus chose bread and wine as symbols of his life.
Why are bread and wine good symbols for life?

Remind students to keep the new booklet in their manila folders.

Students might report on communion celebrations in other Christian traditions. They should note similarities and differences.

Some students might wish to role play the communion celebration of their own tradition. The teacher should consult the child's parents on the appropriateness of the role play in the secular environment of the classroom. If the parents approve, the teacher should establish an atmosphere of reverence and respect to develop the appreciation that, for the adherents, a religious ritual is different from play-acting or a game.

Most Catholic children make their First Holy Communion when they are about seven years old. These children might be permitted to bring their communion veils, communion candles, or photographs of the occasion to school to share with their classmates. The traditional white veil is the symbol of innocence. It is interesting to note that it is one of two times in the liturgical life of a Catholic girl that she might wear a white veil - the other time being in the traditional Catholic church wedding.

Part II of the story, Maria of the Mission District, introduces the story of a miracle and its present day celebration. The miracle happened on a hill at Guadalupe not far from Mexico City in 1531. According to Catholic tradition, the Virgin Mary appeared to an Indian peasant and became known as "Our Lady of Guadalupe." The Virgin of Guadalupe has a multitude of connotations for the Mexican people in addition to being an object of pious devotion. The fact that she appeared to an Indian shortly after the Spanish conquest of Mexico gave the Indians a sense of being "chosen" at a time when most elements of their culture were threatened. The Virgin is seen by many as a source of warmth and love; she stands for life, health, and hope. She has also embodied the political aspirations of the people and served as an inspiration in the struggle for Mexican independence.

The following paragraphs, which in their original context deal with Biblical narrations, may be helpful to the teacher in approaching the subject. The question "Do miracles happen?" cannot and should not be answered in this curriculum. On one hand, empirical evidence is usually inadequate to satisfy the skeptics, and, on the other, it is not needed by the person of faith.

*Wolf, Eric. "The Virgin of Guadalupe: A Mexican National Symbol," Reader in Comparative Religion, William A. Lessa and Evon Z. Vogt, eds., New York: Harper and Row, 1958, p. 153.

**Spivey, Robert A. and Smith, D. Moody, Jr. Anatomy of the New Testament. New York: The Macmillan Co., 1969, pp. 187-188.

using maps

Direct the children's attention to a wall map of the world.

T: Maria was born in the capital of Mexico.
Can you find it on the map? What is its name? (Mexico City)
Just outside of Mexico City is the city of Guadalupe.
(Write Guadalupe on the chalkboard.)
Guadalupe is a very special place for the people of Mexico because of something that happened there long ago.
A beautiful big church has been built on the spot where it happened.
Let's read to find out why Guadalupe is such a special place.

interpreting symbols

Read Part II of Maria of the Mission District.
Use the following questions to analyze the information in the story.

p. 5 How is Saint Peter's Catholic School like our school?
(Students study many of the same subjects.)
How is it different? (Students pray in the classroom, wear uniforms, learn to follow the Catholic tradition.)

How did life change for the Indians after they were conquered by Spain? (culture changed, enforced labor, disease, population decimation)

p. 6 Would you say that Juan had a hard life?
Many ethnic groups have lived under some kind of slavery.
Would you say that Juan was a slave? Why/Why not? (He worked long hours without pay. He had to give up many of his Indian ways and follow the ways of the Spanish conquerors.)

p. 7 What happened to make the bishop believe Juan's story? (The image of the Lady of Guadalupe appeared on Juan's telma.)
The bishop said the Lady was the "Virgin Mary."
What did he mean by that? ("Virgin Mary" is another name for the mother of Jesus.)
How did life change for the Indians after the miracle at Guadalupe? (The Indians had a new sense of pride and hope. In later years banners bearing the image of Guadalupe were carried into battle during the War of Mexican Independence and the Great Revolution in 1910.)

p. 8 Why do you think this story that happened so long ago is still an important part of the Mexican Tradition? (It has become a symbol of life, hope, national pride, and liberation.)

EVALUATION

Maria shares an important part of her life with most of her Spanish-speaking neighbors. The old Irish people of the neighborhood also share it. What is it that she shares with them? (Her Catholic tradition.)

Students should place yellow booklets in their manila folders.

EXTENDING EXPERIENCES

Guide the children in making analytical observations about land use and population by asking the questions below about the Mission District.

How close together are homes in the Mission District? Are they within driving distance, walking distance, or right next door to one another? (Right next door.)
How many families live in most of the houses? One family, or several families? (Multi-family.)
What church did you see in this neighborhood? (Saint Peter's Catholic Church.)
Did you see some places where people work? (Bakeries, shops, movie theaters, small businesses.)
What is the busiest street? (Mission Street.)
Did you see any places where children might play? (At the school playgrounds during school hours, in the streets after school.) Are these safe places to play? Why/why not?
What kind of transportation can the people of the Mission District depend on? (buses)
Is the Mission District an ethnic or a multi-ethnic neighborhood? What makes you say that?
What ethnic group lives in the Mission District now? (Spanish-speaking Americans.)
What ethnic group lived there before them? (Irish Americans.)

December 12 is the Catholic feast day of Our Lady of Guadalupe. The children might read the book about this feast day Our Lady of Guadalupe (see Resources.) Ask them why they think the Virgin Mary is drawn with dark skin and the features of a Mexican Indian.

The children might put on a play with costumes and a few simple props to re-enact the story, "Maria of the Mission District." Maria's neighborhood might be established at one end of the classroom, and the "hill at Guadalupe" at the other end of the classroom. There are enough characters to include everyone in the class:

Maria
Manuel
Mr. Garcia
Mr. Guarez
the old "Irish" priest
the young "People's priest"
Laura
the girls' parents
Sister Marguerita
Classmates at Saint Peter's School
Juan Diego
The Virgin Mary
The bishop

Shoebox deoramas depicting the Mission District would be fun to make. A scene of Mission Street could be drawn with crayons and pasted to the inside walls. Cutouts of people could be made to stand up inside. Red and blue bits of paper pasted to the bottom of the interior could make a colorful "tile" sidewalk. Palmtrees can be made from brown and green construction paper.

To further develop an understanding of the countries of origin of Spanish-speaking Americans, display travel posters of Latin American countries. (See "Free Materials" in the Resources for this encounter.)

Locate Los Angeles on a map of California. Read several of the Politi Books (see Resources) to the class. The books describe life in the "barrios" (Spanish-speaking neighborhoods) of Los Angeles. Ask the students how a Los Angeles barrio is different from San Francisco's Mission District. Ask them in what ways the two neighborhoods are alike.

Game: El Palo Se Cayo (The Stick Fell Down). Mexico. To the tune of "The Bear Went Over the Mountain" the children sing:

Pickity, pickety palo
" " "
" " "
El palo se cayo (the stick fell down)

El palo se cayo (clap, clap),
El palo se cayo (clap, clap),
Pickety, pickety palo,
El palo se cayo (clap).

Boys and girls get into pairs and form 2 circles, girls on the outside, boys on the inside. All extra boys are in the middle, one of whom holds a stick. Couples skip to the right of the circle holding hands. When the leader claps, the boys turn and skip to the left. The girls continue to the right. Then the boys in the center, including the one holding the stick, get into the circle with the other boy. A second clap signals the boy holding the stick to throw it into the center of the circle and for all the boys to grab for a partner. The extra boys go to the center with one as the stick holder and the game starts again. The game may be varied by having the girls be in the inside circle.

Recipe for Flan (A Spanish caramel custard)

1/2 cup sugar
1 can condensed milk
1 can evaporated milk
4 eggs
1 8 ounces package cream cheese
1 tbs. vanilla

In the top of a double boiler place the 1/2 cup sugar. Cook over medium heat until caramelized (sugar turns rich brown). Turn pan so that the bottom and the sides are coated with the sugar. Put aside. In a blender add the remaining ingredients alternately and blend after each addition so that the mixture is smooth. When all the ingredients have been well blended, pour into the sugar-coated pot. Cover tightly with aluminun foil so that no water can get into the flan mixture. Place the pot on the bottom of the double boiler which is about 2/3 full of boiling water. Cook on low heat for about 1 1/2 hours. Let it cook for 1/2 hour in the pot and then turn it over on a plate.

Recipe for Dulce de Leche - Milk Candy

Take one can of unopened condensed milk and place in a pot of water so that the water covers the can. Boil for about 1 1/2 hours replacing the water that has evaporated, having the water at the same level. Remove from heat and cool in pan unopened at room temperature. When cool, the candy can be spooned out on a plate.

The children might enjoy learning to count to ten in Spanish.

one	uno	six	seis
two	dos	seven	siete
three	tres	eight	ocho
four	cuatro	nine	nueve
five	cinco	ten	diez

A pinata is used in the celebration of many special occasions in Mexico. The class can make one by covering a large paper bag with rows of crepe paper. The pinata can be made to resemble such things as animals, stars, people, planes or toys. Construction paper can be used as accents such as ears, tails, wings, etc. The bag is then filled with wrapped candy and peanuts and attached to a long rope which is suspended from the ceiling. The children stand in line and each gets a turn to try to break the pinata with a long stick. The person whose turn it is should be blindfolded while he/she tries to hit the bag. When the bag is broken the children try to pick up as many of the scattered candies as they can.

Use the following questions to simulate the problems of being a newly-arrived immigrant in a Spanish-speaking country:

Suppose you were to emigrate to a Spanish-speaking country.
Imagine that all your new classmates, your teacher, and the store clerks spoke only Spanish.
What problems might you have at school, on the playground, at the store, in a church,
a synagogue, or a temple?

RESOURCES

BOOKS

Binzen, Bill. Carmen. Written and photographed by Bill Binzen. New York: Coward, McCann and Geoghegan, Inc., 1967. A photo story about Carmen, a little Puerto Rican girl, newly arrived with another little girl at a window in the opposite building.

Binzen, Bill. Miguel's Mountain. New York: Coward, McCann and Geoghegan, Inc., 1968. Miguel's mountain is a pile of dirt left behind by builders, which makes a great place for the neighborhood kids to play. When Miguel hears that the mountain is to be moved, he knows that the only person who can do anything about it is the mayor. The solution to Miguel's problem will be considered simplistic by some and realistic by others. GRADES K-6.

Bolognese, Don. A New Day. New York: Delacorte, 1970. A picture book story of a Mexican migrant farm worker and his pregnant wife which, without mention of God or Christmas, is the story of the Nativity in a modern setting. GRADES K-9.

Brusselmans, Christian and Brian A. Haggerty. We Celebrate the Eucharist. Morristown, New Jersey: Silver Burdett Company, Catholic School Division, 1972.

Burchard, Peter. Chito. Photographed by Katrina Thomas. New York: Coward, McCann and Geoghegan, Inc., 1965. A photo story which explores the feelings of a newly arrived boy in Spanish-Harlem--his doubts, his fears, and finally his acceptance of an alien neighborhood.

Burt, Olive W. Let's Find Out About Bread. Franklin Watts, Inc., 1966. A primary level science book.

Cocagnac, A.M. When I Go to Mass. New York: The Macmillan Company, 1965. A delightfully illustrated presentation of the story and the celebration of the Catholic Mass.

Edell, Celeste. A Present from Rosita. Messner, 1952. Puerto Rican American. Rosita's family moves from Puerto Rico to New York.

Feldman, Estelle. Pesah and the Young Child (Jewish Childhood Education Library). New York: Jewish Education Committee of New York, Inc., 1968.

Hughes, Margaret E. The Importance of Bread (Readiness for Religion Series, edited by Ronald J. Goldman). New York: Morehouse-Barlow Company, 1970.

Kohn, Bernice. Our Tiny Servants: Molds and Yeasts. Englewood Cliffs, New Jersey: Prentice Hall, 1962. A primary level science book.

Molnar, Jose. Graciella: A Mexican American Child Tells Her Story. New York: Watts, 1972. Primary-intermediate level. A balanced photo-journalistic account of how one teenage girl of a minority group views herself, her family, and her future. Her ambitions and aspirations are told simply and believably.

Newsome, Arden. Crafts and Toys from Around the World. New York: Messner, 1972. Primary-Intermediate level. An introduction to the origins and creation of native crafts from many Western and Oriental nations. The activities described should inform as well as entertain students. The directions are clear and easy to follow and the materials used to make the crafts are easily obtainable and often inexpensive.

Parish, Helen Rand. Our Lady of Guadalupe. Illustrated by Jean Charlot. New York: Viking Press, 1955.

Politi, Leo. Juanita. New York: Charles Scribner's Sons, 1948. Mexican-American. Catholic. In the springtime, on the Saturday before Easter Sunday, the animals of Olvera Street were blessed. Juanita carries her dove, and Senora Carmela brings her burro. Goats and lambs, rabbits, roosters, and baskets of puppies, kittens follow. The procession winds slowly through Olvera Street to the Old Mission Church where the Padre blesses the animals one by one.

Politi, Leo. Pedro, The Angel of Olvera Street. New York: Charles Scribner's Sons, 1946. Mexican American, Catholic. Caldecott Honor Book. Pedro lived on Olvera Street in the heart of Los Angeles. On Olvera Street were little Mexican shops and houses, and every Christmas there was the Posada procession. On this particular Christmas Pedro is chosen to lead the procession because everyone said, "Pedro sings like an angel." Songs are provided so that the story could easily be re-enacted in a pageant.

Politi, Leo. Rosa. New York: Charles Scribner's Sons, 1963. Mexican. Catholic. Rosa was a little Mexican girl. Every day after school, she went to the toy store. There in the window was a beautiful doll which Rosa longed to have. On Christmas Eve, there is still not enough money to buy the doll, but her mother gives birth to a baby and Rosa feels her wish has been fulfilled after all.

Politi, Leo. Song of the Swallows. New York: Charles Scribner's Sons, 1949. Mexican American, Catholic. Caldecott award-winning story of friendship between Juan, a little boy in the California town of Capistrano, and Julian, the old gardener and bell-ringer at the Catholic Mission at San Juan Capistrano. He tells Juan of old days at the Mission. Together they ring the bells to welcome the swallows as they come flying in from the sea on St. Joseph Day. Lovely colorful pictures show the Mission, the California coastline, and the swallows' return. There are two songs with music which the children might enjoy learning.

Politi, Leo. The Nicest Gift. New York: Charles Scribner's Sons, 1973. Mexican-American, Catholic. It is Christmas time in the barrio of East Los Angeles. Carlitos' dog Blanco becomes lost in the holiday crowds. Carlitos and his family search everywhere for Blanco and Christmas Day arrives with no sign of the dog. But at Christmas Mass something wonderful happens and Carlitos is certain he has received the nicest gift any boy could hope for.

FILMSTRIPS

Puerto Rico and the Puerto Ricans. Two filmstrips by Edward Dubrowsky. Available from Urban Media Materials, 212 Mineola Avenue, Roslyn Heights, N.Y. 11577. These filmstrips can be used as a resource for learning about another ethnic group, the Puerto Ricans. The focus is on both the life of Puerto Ricans in the United States and on the life and culture of their home island. This program is also bilingual, with English and Spanish sound tracks.

FILM

"Bread" 2nd Edition. 11 min. Color, No. 1813. B/W, No. 1814. Encyclopaedia Britannica Educational Corporation, 2494 Teagarden Street, San Leandro, California 94577.

FREE MATERIALS

(Travel photos of Latin American countries)

Braniff International Air Lines
260 Stockton Street
San Francisco, California
(Flights to: Buenos Aires, La Paz, Lima, Rio de Janeiro, Santiago, Sao Paolo)

RECORDS

A large collection of authentic Latin American folk music is available from Folkways Records, 117 W. 46th Street, New York, N.Y. 10036. A free catalogue can be requested.

MEDIA

An "Introductory Set" of colorful accessories on Latin America is available for $1.50. A folder, "Creative Uses," for 25¢ is also available. For further information write: The Wright Studio, 5264 Brookville Road, Indianapolis, Indiana 46219.

BIBLE REFERENCES

I am the bread of life. . . .
I myself am the living bread
come down from heaven.
If anyone eats this bread
he shall live forever;
the bread I will give
is my flesh, for the life of the world. . . .

For my flesh is real food
and my blood real drink.
The man who feeds on my flesh
and drinks my blood
remains in me, and I in him.

John 6:48, 51, 55-56.

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Tape narration for slides 7-26, "The Mission District."

Video	Audio
7. (Title) A Spanish-speaking American Neighborhood: The Mission District	7. Let's visit the Mission District. Vayamos a visitar el Distrito de la Mission.
8. City bus	8. The bus is leaving! Let's run to catch it! ¡Se nos va el omnibus! ¡Corramos para alcanzarlo!
9. Mission Street with palm trees	9. Look at the palm trees. Miren las palmas.
10. Shoppers	10. Many Spanish-speaking people live here. Muchas personas de hable hispana viven aqui.
11. Old couple, tile sidewalk	11. The sidewalks are decorated with red and blue tiles. Las aceras estan decoradas con azulejos rojos y azules.
12. Boy beside palm tree, tile sidewalk	12. This boy is on his way to the movie theater. Éste niño se dirige al cine.
13. Movie Theater	13. Here is the movie theater. Este es el cine.
14. Mexican Bakery	14. This bakery sells Mexican bread. Esta panaderia vende pan mejicano.
15. La Victoria Bakery	15. This bakery sells Spanish pastries. Esta reposteria vende dulces hispanoamericanos.
16. Gift Shop window	16. This shop sells religious articles. Esta tienda vende artículos religiosos.
17. Statues	17. There are crucifixes and statues of Saints, Angels, and of the Virgin Mary. Hay crucifijos y estatuas de santos, angeles y de la Virgen Maria.

Video	Audio
18. Housing #1	18. The homes are built close together. Las casas son construidas muy cerca una de otra.
19. Housing #2	19. Most people can walk to stores that are just a few blocks from their homes. Muchas personas pueden ir á pie ya que las tiendas sólo quedan a unas cuadras de distancia.
20. First Communion photo	20. These little girls are Maria and Laura. Estas niñas pequenas son Maria y Laura.
21. Saint Peter's Church	21. Their families belong to Saint Peter's Catholic Church. Sus familias pertenecen a la Iglesia Católica de San Pedro.
22. Saint Peter's Church interior	22. Their teachers are Catholic nuns. Sus maestras son monjas.
23. Playground	23. They go to Saint Peter's Catholic School. Ellas asisten a la escuela catolica de San Pedro.
24. Girls at play	24. They wear uniforms at school. Ellas usan uniformes en la escuela.
25. Boys at play	25. So do the boys! ¡Y tambien los ninos!
26. Mission Street	26. Let's read a story about Maria of the Mission District. Leamos un cuentro acerca de "Maria del Distrito de la Mission."

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Joyce, Brian T. Penance: Parent and Child. Sadlier Sacramental Program (Catholic). New York: William H. Sadlier, Inc., 1973.

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Articles

Celestin, George. "A Christian Looks at Revolution," New Theology No. 6. Martin E. Marty and Dean G. Peerman, eds. New York: The Macmillan Company, 1969, pp. 93-102.

Dunne, John Gregory. "To Die Standing: Cesar Chavez and the Chicanos," The Atlantic, June, 1971, pp. 39-45.

Lavender, David. "Building a New World," American West, November, 1971, pp. 36-41, 60-61. Presents a balanced historical account of exploitation of Indians -- early Spanish settlement of the California coast.

Post, Don. "Mexican-Americans and 'La Raza'", The Christian Century, March 5, 1969.

Smith, Rolland F. "A Theology of Rebellion," New Theology No. 6. Martin E. Marty and Dean G. Peerman, eds. New York: The Macmillan Company, 1969, pp. 135-150.

The following materials are available through regional offices of the Anti-Defamation League of B'Nai B'Rith (National Office: 315 Lexington Avenue, New York, N.Y. 10016.)

Pamphlets

JF 107/Mexican Americans: A Brief Look at Their History.

B 102/Mexican Americans in the Southwest.

Films

A Brief History of Mexican Americans. 12 minutes/black and white.

Mexican Americans: An Historic Profile. 29 minutes/black and white/cleared for TV.

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MODULE ON ETHNICITY

ENCOUNTER 4: A CHINESE AMERICAN TRADITION IN AN INNER-CITY ETHNIC NEIGHBORHOOD

KNOWLEDGE

CONCEPTS: change (immigration), acculturation (ethnicity), tradition (Chinese American, Confucian), myth, celebration (Chinese New Year)

ORGANIZING IDEAS: Many Chinese American parents provide training for their children in both their old Chinese tradition and their new American tradition. Right behavior, respect for elders, and family loyalty are traditional Chinese values based on Confucianism.

SENSITIVITY: appreciating the diversity of religious and non-religious world views and life-styles in human societies

SKILLS: listed in the left-hand margin

BEHAVIORAL OBJECTIVE: Given information on this ethnic group in the form of interest center materials, maps, slides, and an audio tape, the child will be able to make appropriate comparisons between this ethnic group and the ethnic group studied in the preceding encounter.

MATERIALS NEEDED:
interest center materials from Encounter 1
wall map of the world
RESS Map #2 (San Francisco) in Supplement booklet
RESS slides 27 - 47
RESS tape narration for Chinatown (see Resources for this encounter)
RESS green booklet, Phil of Chinatown
carousel projector
cassette tape recorder

PREPARATION:
Set up and check AV system.
Set slide tray to begin on slide #27.
Set tape recorder to begin on Chinatown segment of narration.
Make a sign reading "Chinese Americans" for new interest center.

INTRODUCTION

Children should take the RESS Supplement out of their manila folders and open to Map #2.

interpreting maps

T: Find Chinatown.
What do the pictures on the map tell us about Chinatown? (Dragon parade and fireworks indicate some kind of celebration; distinctive storefronts and rooftops tell that it is an ethnic neighborhood.)

Display the sign reading "Chinese Americans" which is to be placed on a table or counter top where an interest center on this ethnic group will be developed in the following activity:

labeling

sorting

T: The people of Chinatown belong to this ethnic group.
Let's read it. ("Chinese American")
Sort through the things at the "City Living Center."
See how many things you can find to tell about this ethnic group.

The children should sort out items to be placed with the sign "Chinese Americans". Encourage rational sorting by asking:

making associations

T: What is this item?
How is it used?
What does it tell us about Chinese Americans? about living in Chinatown?

DEVELOPMENT

In the 1880's a new wave of immigration to the United States began. Labor unions soon voiced their opposition to these new immigrants from Europe and Asia who gladly worked long hours for low wages. In 1882, Congress halted Chinese immigration with the Oriental Exclusion Acts. Still later, in 1929, nationality groups from Asia were again excluded by the "national origins law." This law emphasized a person's country of origin rather than the country from which he applied for a visa. In 1965 the Immigration and Nationality Act abolished the national origin quota system. It instituted a new quota system which has led to a great influx of immigrants from Hong Kong to Chinatown in recent years. Under present immigration laws certain persons, such as the spouses and children of American citizens, may enter without quota restrictions.

Direct attention to a wall map of the world.

interpreting maps

T: Let's find the continent of Asia.
Look for the country of China in Asia.

How would Chinese people have to travel to get to San Francisco from China? (Children should travel routes with their fingers, chalk, or pieces of string on the wall map and the globe.)
What ocean would they have to cross?
The first Chinese came here over 100 years ago.
Would they have crossed the ocean by airplane or by boat?

hypothesizing

Why do you suppose they wanted to leave China to live in a new country?

checking hypotheses

They came to find jobs.
The early Chinese immigrants worked in the gold mines of California.
They found jobs as cooks and laundrymen.
Chinese workers helped to build the first railroad across our country.

T: In 1882 our government passed immigration laws against Asians.
No more people from Asia were allowed into the United States.
Chinese who already lived here could not become American citizens.
They could not bring their wives or children to live here.

These laws have been changed in recent years.
Today Asians can become American citizens.
They can bring their families here to live with them.

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interpreting maps

Locate Hong Kong on a map and a globe.

anticipating problems

T: Every month new Chinese immigrants arrive from Hong Kong.
What will the new immigrants need to make a new life in America?
(jobs, homes, schools, health services, English language, . . .)
Most of the new immigrants from Hong Kong want to live in Chinatown.
Why do you think this is so?

viewing for a purpose

Let's look at the slides of Chinatown again.
Try to find out why new Chinese immigrants want to live in Chinatown.
Try to find out why many American-born Chinese like to live in Chinatown.

Reshow slides 27 - 47 with the Chinatown segment of the audio tape narration. (See Resources for script of Chinatown audio tape.)
After the viewing, ask:

making inferences

T: Why do you think new immigrants from Hong Kong want to live in Chinatown? (Their friends and relatives can help them to find jobs. They can often live with relatives until they find their own housing. Their neighbors speak Chinese. They can get Chinese newspapers and books. They can celebrate their traditional holiday, . . .)

Why do you think many American-born Chinese still like to live in Chinatown? (They enjoy living near Chinese relatives and friends. Many of them have good businesses there. They can buy Chinese food and other goods in the stores. They want their children to learn Chinese language and customs.)

The teachings of Confucius have exerted a profound influence on Chinese civilization. For many Chinese Americans, Confucian thought has remained a pattern for human and societal conduct. For others, these teachings play a more minor role, serving as simple proverbs which the individual may wish to know. In the following story, Phil of Chinatown, Phil learns a proverb and finds that he can apply it to his own life. It is significant that his interaction with his grandfather helps him to decide upon a course of action. For Confucius, filial piety was the root of all good conduct. Confucius strongly stressed the quality and mode of human relationships. The duties, obligations, and privileges of each family member were clearly defined. It was primarily in the area of human relationships that man could come to realize his proper human essence.

Distribute copies of the green booklet, Phil of Chinatown, to the students. The story should be read in two parts.

EITHER: More advanced students might read Part I independently and then join in a whole group discussion of the information.

OR: The following questions might be used to guide the reading of Part I.

p. 1 Which cousin was born in America? (Phil)
Which cousin is the new immigrant from Hong Kong? (Sam)
How is Phil's family helping Sam's family?
(Letting them live with them.)
What two schools do the boys attend?
(Public school and Chinese language school.)

p. 2 What is going to happen today at Chinese language school?
(Children will be picked to carry the Little Dragon in the Chinese New Year's parade.)
Why would it be especially nice if Sam were picked? (This is his first New Year in his new country.)
Why would it be especially nice if Phil were picked?
(This is the first year he is old enough to be chosen.)

What proverb does Mr. Chen wants the boys to learn?
(When you pay back kindness with kindness, then people will want to do good.)
Can you think of two reasons why a fairy tale about a dragon is a good story for this particular day at the Chinese language school?
(It will help the children to understand the proverb. The dragon is part of the Chinese New Year celebration.)

pp.4-5 How does the proverb fit the fairy tale?
(The dragon returned Pan Ch'ui's kindness with kindness.)

p. 6 Why does Mr. Chen want the children to remember the proverb?
(Some day it might help them to choose the right way in their lives.)

p. 7 How do you think Sam feels about not getting chosen?
How do you think Phil feels about being chosen?

After the students have read Part I either independently or with the guide questions, discuss the information with the whole group.

analyzing information

developing a concept: acculturation

appreciating diversity: Chinese language and culture

T: Sam and Phil go to two kinds of schools. What are they? (Public school and Chinese language school.)
What do the boys learn at public school? (Academic subjects, English language, American culture.) How does that help them?
What do the boys learn at Chinese language school? (Chinese language and culture, the Confucian Tradition.) How does that help them?
The boys' parents want them to learn to speak and write Chinese. But there is something else they want them to learn at the Chinese school. What do you suppose that is? (The Confucian Tradition, to follow the Chinese proverbs, the Confucian Way, . . .)

avoiding closure

Do you suppose all Chinese Americans in our country follow the Confucian Tradition? (No, but it is part of their ethnic tradition.)
To what other traditions might Chinese Americans belong?

comparing

OPTIONAL:

T: Remember the story, Maria of the Mission District?
Maria goes to only one school.
How is her school like a public school?
How is Maria's Catholic School like Phil's Chinese language school? (They learn about their own ethnic-religious traditions.)
What does this tell us about these two ethnic groups? (They both want their children to learn about their old and new traditions.)

At the next learning session students should continue reading Part II of the green booklet, Phil of Chinatown, either independently or as a guide reading activity with the following questions:

pp.8-9 Phil's little brother was very excited about Phil being picked to carry the Little Dragon.
Why did his mother tell him to be quiet?
Why do you suppose Phil wants to visit his grandfather?

pp.10-11 Why couldn't Phil be happy with his good luck? (He felt sorry for Sam.)
How did Phil decide what to do? (He talked with his grandfather. He remembered the proverb.)

p. 12 How did Phil follow the Chinese proverb? (He was kind by giving Sam his place.)
What did people do to get ready for the Chinese New Year? (Bought flowers and food. Made costumes. Practiced for parade.)

p. 13 How did Sam follow the Chinese proverb? (He repaid Phil's kindness by giving him firecrackers.)

EVALUATION

After the students have read Part II discuss the story by asking:

comparing personal experiences

T: Have you ever had a problem like Phil's?
Phil won a chance to be in the parade.
But he was disappointed for his cousin who wasn't chosen.
What would you have done if you were Phil?
Can you think of any other way to solve the problem?

appreciating diversity

Why was Phil's way right for him? (He followed the proverb which was part of the Confucian Tradition he is learning at the Chinese language school.)
Do you think all Chinese Americans live in ethnic neighborhoods?
Do you think all Chinese Americans live in city neighborhoods?
Where else might the people of this ethnic group live? (In multi-ethnic neighborhoods as well as ethnic neighborhoods, in the suburbs or the country as well as in the city.)

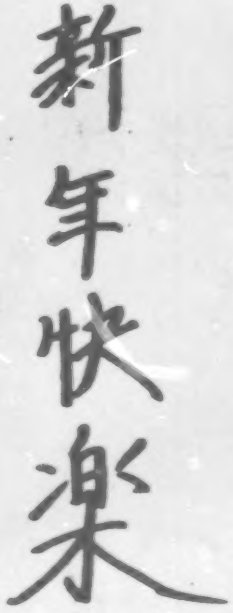
The students might color the drawings in the booklets before returning them to their manila folders.

EXTENDING EXPERIENCES

Stage a Chinese New Year's parade. Students could fashion a dragon's head of papier-maché. A long cloth tail should be attached to the head. Stilt-walking, house-decorating, debt-paying, and gift-giving are all part of the celebration. For additional ideas for props and costumes, borrow books on the Chinese New Year celebration from the school library (see suggestions in Resources.) The Caldecott award-winning book, Mei Li, by Thomas Handforth, might be read for a comparison of the present day San Francisco celebration with one in Peking in the 1930's.

The Art of Chinese Paper Folding for Young and Old by Maying Soong (See Resources) is one of many books on this subject with easy-to-follow directions. Young children will enjoy learning to fashion birds and animals from brightly colored paper.

HAPPY NEW YEAR



Learn to say "Happy New Year" in Chinese: "Gung Ho Sun nin" Kurt Wiese's book, You Can Write Chinese, might interest some students. It provides directions for writing some simple Chinese words.

Chinese proverbs have been passed on from generation to generation. The children might enjoy matching the following Chinese proverbs with the English equivalents.

Chinese:	English:
A man who knows too many skills cannot feed his family.	Jack of all trades and master of none.
Outside he is dressed in a sheep skin, but inside his heart is a wolf's.	A wolf in sheep's clothing.
When the cat has gone, the rats come out to stretch themselves.	When the cat's away the mice will play.
The mud buddha scolds the clay buddha.	The pot calls the kettle black.

Chinese-American restaurants can be found in most cities and towns in the United States. These restaurants frequently have Chinese American proprietors. A field trip to such a restaurant might be arranged for the class. A tour of the kitchen would provide the students with an opportunity to see how the food is prepared.

Chinese games give children a chance to test their strength and dexterity:

Game: Chinese Cetup. Two children sit on the floor back-to-back with their legs straight in front of them and their arms folded. At a signal they both try to stand up without unfolding their arms by pushing against each other's backs. The first one to stand up with his arms still folded is the winner.

Game: Chopstick Relay. The children should be divided into equal teams with a set of chopsticks for each team. The teams line up in parallel rows. Next to the leader of each team is an empty bowl. Across the room is a bowl which is filled with peanuts or beans. When the teacher gives the signal the leader runs, picks up a nut with his chopstick and returns putting the nut in the empty bowl. Then he gives the chopsticks to the next person in line who repeats the relay. The first team to have a peanut in the bowl for each member wins. If a child drops a peanut in transit he must pick it up again and continue.

Students might visit the school library. They should use the card catalogue to find books on Chinese and Chinese-American culture and fiction. Individual students might be assigned books to read and report on to the class. (See suggestions in Resources for this encounter.)

RESOURCES

BOOKS

Bulla, Clyde Robert. Johnny Hong of Chinatown. New York: Crowell, 1952.

Burton, Virginia Lee. Mable the Cable Car. Houghton Mifflin Company, 1952. A true story based on civic action to save antiquated cable car operation in San Francisco.

Flack, Marjorie. The Story About Ping. Illustrated by Kurt Wiese. Viking, 1933. Through the medium of this lively and humorous picture book, small children will absorb a great deal of information about life on the Yangtze River. This childhood favorite has harmonious color illustrations.

Handforth, Thomas. Mei Li. Illustrated. Doubleday, 1938. With her three lucky pennies and her three lucky marbles, Mei Li, a young girl of North China, accompanies her brother on a visit to the New Year's Fair in Peking. Expressive black-and-white drawings with lithographic quality and gentle text tell a story of a lively little girl and warm friendly relationships. Caldecott Medal winner.

Huai Nan Tzu. You Can Never Tell. Adapted and illustrated by Janice Holland. Translated by Arthur W. Hummel from the book Huai Nan Tzu written before 122 B.C. New York: Scribner's, 1963. A simplified version of a subtle story concerning a piece of philosophical wisdom: misfortune may sometimes bring fortune, whereas fortune may sometimes bring misfortune. "One can never tell." The melon-colored illustrations make the story interesting for younger children.

Keating, Norma. Mr. Chu. Illustrated by Bernarda Bryson. The Macmillan Company, New York. Johnny was a young orphan who would visit Mr. Chu every night for dinner. This book tells of the adventures the two have together, the places they go and the friendship they share. It shows many of the sights and sounds of Chinatown through its illustrations and poetic words of the text.

Lenski, Lois. San Francisco Boy. Philadelphia, Pa.: J.B. Lippincott Co., 1955.

Liang, Yen. Happy New Year. Illustrated. Lippincott, 1961. A picture story of how two children celebrate Chinese New Year in the traditional Chinese way: gift shopping and giving, house-decorating, debt-paying, music-making, fireworks, parading with the dragon dance, and stilt-walking.

Pine, Tillis, S and Levine, Joseph. The Chinese Knew. Illustrated by Ezra Jack Keats. McGraw-Hill, 1958. A simple account of ancient Chinese inventions: kites, porcelain, gunpowder, ink, block printing, compass, ship, waterproof cloth, and wheelbarrow.

Politi, Leo. Moy Moy. New York: Charles Scribner's Sons, 1960. Chinese-American. Moy Moy is a little American girl whose parents immigrated from China. Her brother learns to read and write in English and in Chinese. The book tells about the Chinese New Year celebration with the children's lion dance and the dragon parade.

Soong, Maying. The Art of Chinese Paper Folding for Young and Old. Illustrated. Harcourt, 1948.

Wiese, Kurt. Fish in the Air. Illustrated. Viking, 1948. Little Fish convinces his father, Big Fish, to buy him the biggest kite made in the form of a fish. On their way home, a gale blows the kite and carries Little Fish into the sky. A fanciful and hilarious picture book.

Wiese, Kurt. You Can Write Chinese. Illustrated. Viking, 1945. Readers of all ages will be fascinated to learn a few Chinese words by becoming aware of the way the Chinese express ideas through symbols.

Yoshiko, Samuel. Twelve Years, Twelve Animals. Illustrated by Margo Locke. Nashville, Tennessee: Abingdon Press, 1972. A simple folktale recounts how in many Oriental lands, each year has been given the name of an animal. The story not only explains how the years got their names but why the cat and the mouse are enemies to this day.

FILMSTRIP

"The Changs Celebrate the New Year." From Six Families of the United States. Available from Encyclopaedia Britannica Educational Corporation, Suite 202, 141 W. Wieuca Road, N.E., Atlanta, Georgia 30342.

Tape Narration for slide presentation on "Chinatown."

Video	Audio
27. (Title) Chinatown	27. Now we're on our way to visit Chinatown.
28. cable cars	28. Jump up on a clanging, old-fashioned cable car - then hang on tight!
29. steep hill	29. "Everyone off for Chinatown," calls the conductor. We join the crowds of tourists walking down the steep street.
30. storefronts with red-canopied balconies	30. So many shops and stores line the streets of Chinatown.
31. woman on balcony	31. This Chinese woman lives in an apartment over her store.
32. gift shop window	32. Downstairs in her Gift Shop she sells souvenirs for the tourists to buy.
33. porcelains in gift shop	33. We might buy one of the beautiful porcelain statues she has for sale.
34. housing over shops	34. Many families live in apartments above the shops and stores of Chinatown. Several families often share a small apartment or even a single room.
35. apartment fire escapes	35. With so much over-crowding, it's nice to have a a balcony or a fire escape.
36. shoppers	36. A trip to almost any store they want is just a few steps down to the street for these shoppers.
37. apples for sale	37. No language problem here -- prices are marked in Chinese as well as in English.
38. Chinese newspaper office	38. People of the neighborhood stop at the Chinese newspaper office to read the want ads -- written in Chinese, of course.

Video	Audio
39. playground	39. A special place for the children of Chinatown has been fitted in among the towering office buildings -- its the Chinese Playground.
40. two Chinese-American girls	40. A place to meet your best friend --
41. boys with skateboard	41. or to try out your new skateboard.
42. public school	42. The door of another special place for the children of Chinatown is decorated with Golden Dragons. This is the public school in Chinatown.
43. school children	43. Many of these children also attend a Chinese Language School in the late afternoon after they get out of public school.
44. statues of Buddha	44. Many Chinese-Americans follow religions they brought from their homeland. They might be Buddhists. They probably also follow the teachings of Confucius.
45. girl running down school hall	45. Other Chinese-Americans are Christians. Their children might attend private schools run by Christian churches.
46. New Year poster	46. The most important holiday is the Chinese New Year, which lasts for two weeks. During the first week there are private family celebrations.
47. Chinese New Year parade	47. But everyone in San Francisco is invited to the New Year's parade. Firecrackers pop. Crowds line the street.
48. Big Dragon	48. The highlight of the parade is the great golden dragon that stretches for a whole block down the city street.
49. Little Dragon	49. Would you like to carry one of the smaller dragons? How fierce do you think you could make the dragon look?

REFERENCES

Books

Chu, Hsi and Tsu-ch'ien Lu, compilers. Reflections On Things At Hand: The Neo-Confucian Anthology. Columbia, 1967. Translated with notes, by Wing-tsit Chan.

Han Fei Tzu. Han Fei Tzu: Basic Writings. Columbia paperback, 1964. Translated by Burton Watson. Selections from a prominent writer of the Legalist school, political strategists interested mainly in achieving a strong and well-controlled state regardless of traditional practices or the more recent feelings of men. (UNESCO Collection of Representative Works).

Hsun Tzu. Hsun Tzu: Basic Writings. Columbia paperback, 1963. Translated by Burton Watson. Representative selections from a major classical Confucianist, who expounded the social and psychological function of rites, stressed education as a means of correcting a human nature originally evil, and supported a "rationalistic" or naturalistic explanation of the universal order. (UNESCO Collection of Representative Works).

Isaacs, Harold. Scratches on Our Minds. New York: John Day, 1958. An analysis of the shifting image of China and the Chinese throughout American history.

Lin, Yutang, ed. The Wisdom of Confucius. New York: Random House, 1943.

Lyman, Stanford. The Asian in the West. Reno: Desert Research Institute of the University of Nevada, 1970.

Miller, Stuart C. The Unwelcomed Immigrant: The American Image of the Chinese, 1785-1882. Berkeley and Los Angeles: University of California Press, 1969. A study of the American image of the Chinese prior to the Chinese Exclusion Act of 1882.

Mo Tzu, Hsun Tzu, and Han Fei Tzu. Basic Writings of Mo Tzu, Hsun Tzu, and Han Fei Tzu. Columbia, 1967. Translated by Burton Watson. Selected from three classical philosophers. Mo Tzu was known for his advocacy of universal love, a martial social order, and a definition of the good based on the desires of Heaven and material usefulness; Hsun Tzu, for his Confucian expounding of the function of rites, the value of education in correcting human nature, and a "rationalistic" universal order, and Han Fei Tzu for his legalistic interest in the techniques of absolutism.

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Morgan, Kenneth W., ed. The Path of the Buddha: Buddhism Interpreted by Buddhists. New York: Ronald, 1956.

Pratt, James B. The Pilgrimage of Buddhism. New York: Macmillan, 1928.

Saxton, Alexander. The Indispensable Enemy: Labor and the Anti-Chinese Movement in California. Berkeley and Los Angeles: University of California Press, 1971. A study of the roots of anti-Chinese agitation in California's developing labor movement and Democratic Party.

Spencer, Robert F., ed. Religion and Change in Contemporary Asia. Minneapolis: University of Minnesota Press, 1971.

Sung, Betty L. The Story of the Chinese in America. New York: Collier Books, 1967.

Articles

"Success Story of One Minority Group in U.S.," U.S. News and World Report, December 26, 1966, pp. 73-76.

"Beware the Wah Ching!" Newsweek, August 30, 1971, pp. 63-64.

Jung, Raymond K. "The Chinese Language School in the U.S.," School and Society, Summer, 1972, pp. 309-312.

MODULE ON ETHNICITY

ENCOUNTER 5: A BLACK AMERICAN TRADITION IN AN INNER-CITY ETHNIC NEIGHBORHOOD

KNOWLEDGE

CONCEPTS: acculturation (ethnicity), change (civil rights movement), tradition (Black American, Baptist)

ORGANIZING IDEAS: Black churches have been centers for social change.
Black religious leaders have led the struggle for equal rights.

SENSITIVITIES: feeling free to make appropriate references to and statements about one's own religious and/or secular traditions
appreciating the diversity of world views and lifestyles in human societies

BEHAVIORAL OBJECTIVES: After participating in several role play situations, students will make statements which indicate their ability to feel empathy for people who are denied equal rights.

Given a crisis situation in story form, students will be able to write a paragraph, draw a picture, or act out a probable conclusion.

Given the story writer's conclusions as one of many possible outcomes, the students will make statements which indicate appreciation for the role of a Black religious leader in the struggle for equal rights.

MATERIALS NEEDED:
RESS role play materials (see Introduction)
RESS Map #3, Oakland-Walnut Creek, in Supplement booklet
RESS slides 50-66 (Oakland)
RESS gold booklet, Mark of the Oakland Inner-City
carousel projector
wall map of the world
interest center materials relating to Black American culture

PREPARATION:
Prepare materials and props for the role plays in the Introduction
Set carousel slide tray to begin on slide #50
Gather interest center materials on Black American culture

INTRODUCTION

The following two role plays should be introduced without reference to any particular ethnic group. The situations have applications for all people in our society. In the first role play certain students will be denied equal pay. In the second role play certain students will be denied access to certain public places, and will face the problem of limited purchasing power. This encounter's Introduction should be presented as a single learning session. The day's activities should conclude with the discussion at the end of the role play experiences.

MATERIALS NEEDED: Group Assignment tags (to be worn throughout both role plays)
36 colored paper tags: 18 red tags, 18 blue tags
pins for fastening tags on students

Job Assignment Cards (for Role Play #1)
RESS set of 36 picture cards:

6 truck drivers	6 television reporters
6 carpenters	6 airplane pilots
6 secretaries	6 waiters or waitresses

Pay Envelopes (for both role plays)
18 envelopes marked $10, containing 10 slips of paper
18 envelopes marked $5, containing 5 slips of paper

Job Assignment Tags (for Role Play #2)
3 tags, one of each labeled: "Supermarket Cashier," "Restaurant Manager," "Movie Theater Cashier"

Direction Cards (for Role Play #2)
EITHER: clip the directions from the guide
OR: duplicate them so that your guide remains intact.

Directions for: SUPERMARKET CASHIER

Sell bags of groceries to anyone who comes into the supermarket.

Directions for: MOVIE THEATER CASHIER

Allow people with red tags to pay admission.
Do not allow people with blue tags to pay admission.
Be polite but firm.
Just say, "I'm sorry. People with blue tags can't come in here."

Directions for: RESTAURANT MANAGER

Allow people with red tags to sit down in the restaurant.
Do not allow people with blue tags to sit down in the restaurant.
Be polite but firm.
Just say, "I'm sorry. People with blue tags can't come in here."

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CLASSROOM ARRANGEMENT: In different parts of the room set up the following make-believe businesses.

Supermarket: Arrange a table with a large number of empty grocery bags on it.
The bags should be of many different sizes.
Mark the bags with even dollar sums of money from $1 to $10
(the amounts should roughly correspond to the size of the bag.)
Post a sign reading "Supermarket" over the table.

Movie Theater: Arrange seating and set up a screen to make a pretend theater.
Post a sign reading "Movie Theater, Admission $1"
at the designated entrance to the theater.

Restaurant: Arrange chairs around a table as a pretend restaurant.
Post a sign reading "Restaurant, Lunch $1" at the
designated entrance to the restaurant.

PROCEDURE:

developing a concept: equal rights

ROLE PLAY #1 - Unequal pay

1. Pin red tags on half of the students.
   Pin blue tags on half of the students.

2. Distribute RESS Job Assignment Cards in the following way:
   3 of each job card to students with red tags
   3 of each job card to students with blue tags
   For example, there will be three truck drivers with red tags, three truck drivers with blue tags.

3. Explain that the card tells what kind of work each person is to do. Discuss briefly the kind of work done in each of the 6 job categories.

4. For the next five minutes the students should pretend that they are working at their jobs. They should imagine that the five minutes is two hours of work on their jobs. Tell them that they will earn play money for doing good work and that later they will play at spending the money at the "Supermarket," the "Movie Theater," and the "Restaurant."

5. At the end of the five minute work period, distribute the pay envelopes in the following manner:
   envelopes marked $10 to workers with red tags
   envelopes marked $5 to workers with blue tags

6. Discuss the amount of pay workers in each job category received, as:

analyzing a problem

T: How much pay did the truck drivers receive? (Some received $10, some $5)
What was the difference? (Red's received more pay; Blue's received less)
Did all the truck drivers work the same amount of time? (yes)
Did all of them do the same kind of work? (yes)
Why should the blue truck drivers receive less pay?
Do you think this is fair? Why?/Why not?

7. Draw conclusions by comparing this role play with real life situations:

T: This was only a game we played.
Do you suppose this ever happens in our country?
Do you know of any real situations where workers are paid different wages for doing the same work for the same amount of time?
How do you feel about that?

developing a concept: equal rights

ROLE PLAY #2 - limited purchasing power, denied access to public places

1. Assign the roles of supermarket cashier, movie theater cashier, and restaurant manager to three students. Remove their red or blue color tag. As you pin a job assignment tag (see Materials Needed) on each child, explain:

T: (Lisa) will be the supermarket cashier.
(Debbie) will be the restaurant manager.
(Jeff) will be the movie theater cashier.
Each of them will get a separate set of directions.
They are not to tell anyone else what their directions are until after the game when I ask them to.

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2. Give the appropriate direction card (see Materials Needed) to each of the three students. Make sure they understand their directions. Remind them that they are not to tell their directions to anyone else until you ask them to do so. The students should station themselves at their respective places of business (see Classroom Arrangment.)

3. Give the following directions to the rest of the students:

T: There are three businesses in our classroom.
Which business sells something that every family must have? (supermarket)
Which two businesses are places where families go to enjoy themselves? (movie theater, restaurant)

You will have five minutes to spend the money you earned at these 3 places.
You must do what the 3 business people tell you when you go to each place.
Now this may make a problem for some of you.
But remember - this is just a game.
We'll talk about the problems with the game later.

4. After 5 minutes of role play, ask the students to gather for a discussion. Direct the following questions to two students with the same job assignment (for example, two "airplane pilots") but different color tags.

analyzing a problem: limited purchasing power

T: (To red tag pilot)
(Tammie), suppose you were the head of a family of four people.
Suppose you needed to use all of your pay to buy groceries for your family.
How many dollars worth of groceries could you have bought? ($10)

T: (To blue tag pilot)
(Jerry), suppose you were the head of a family of four people too.
Suppose you needed to use all of your pay to buy groceries for your family.
How many dollars worth of groceries could you have bought? ($5)

You both have the same job.
You worked the same number of hours.
Yet one of you would be able to buy fewer things your family needs.

How do you feel about this part of the game?
Do you suppose this ever happens to people in real life?
What do you think about that?

analyzing a problem: denied access to public places

What about the movie theater and the restaurant?
These are places where people go to enjoy themselves.
Did anyone have any problems at these places? What kind of a problem?
(Some people weren't allowed in)
All the people who weren't allowed into the restaurant or movie theater stand up/raise your hands/sit on this side of the room.
How are all of these people alike? (All wear blue tags.)
Why were these people not allowed in the restaurant and the theater?
What were you told when you went to those places? (People with blue tags couldn't come in.)

Let's all sit down again and think about this part of the game.
The people with red tags were allowed in.
The people with blue tags were kept out.
How do you feel about this part of the game?
Do you suppose this ever happened to people in real life?
What do you think about that? How do you suppose they would feel?

solving a problem:
providing equal rights

5. Ask the 3 students who acted as movie theater cashier, restaurant manager, and supermarket cashier to read their directions to the class.

6. Discuss how the students think the game should be played. Students should work in small groups to quickly rewrite the three direction cards.

7. Recall the first game in which people received unequal pay envelopes. Discuss how the students think that game should be changed.

8. If time permits, allow the students to do the role plays over with their new rules. Ask them if the play is more fun when the rules are fair to everyone.

developing a concept:
equal rights

T: In real life, another way of saying that the rules are fair is to say that everyone has equal rights. We're going to be learning about a famous American who helped to change unfair rules in our country so that there could be equal rights for all Americans.

DEVELOPMENT

On that occasion he rendered a stirring address with the repetitive theme: "I have a dream . . ." The address ended with the first two lines of the old Negro spiritual: "Free at last, free at last. Thank God Almighty! We're free at last." These lines are engraved on the crypt of Martin Luther King. The words and music of the song are reprinted on page 9 of the RESS booklet, Mark of the Oakland Inner-City.

*Spivey, Robert A., Edwin S. Gaustad, and Rodney F. Allen. Religious Issues in American Culture. Menlo Park, California: Addison-Wesley Publishing Company, 1972, p.77.

using maps

Students should take out the RESS Supplement from their manila folders, and open to Map #1 (San Francisco-Oakland Bay Area.)

T: We've learned something about two ethnic neighborhoods in San Francisco. Now we're going to look at an ethnic neighborhood on the other side of the Bay.
How would you get to Oakland from San Francisco?
What bridge would you have to cross? (Oakland Bay Bridge)

Direct students to turn to Map #3 (Oakland-Walnut Creek.)

T: Find Oakland on the map.
What does the picture map tell you about Oakland?
(The map shows a church, a rapid transit train, old Victorian houses, new apartment projects.)
The Oakland Inner-City is an ethnic neighborhood.
Can you remember what ethnic group of people lives here?
(Black American)
Let's look at the Oakland Inner-City again.

relating the area of inquiry to a real situation

Reshow slides 50-66.
EITHER: involve the students in free discussion during the viewing
OR: use the following dialogue as a guide for the discussion.

Slide No.

50. (Title: The Oakland Inner-City)

51. Bay Area Rapid Transit train

T: 51. This is a rapid transit train. It's a kind of public transportation people in Oakland can use.

52. rapid transit train

52. Here is the train arriving at the station in Oakland.

53. shops

53. What kinds of shops and stores might we expect to find in a Black American ethnic neighborhood?

54. hair styling center	54. What kind of hairstyles do you think people might get at the Oakland Hair Styling Center? (Perhaps corn row, Afro, natural, other)
55. Soul food restaurant	55. This restaurant specializes in soul food. Have any of you ever eaten real soul food? What are some soul food dishes? (sweet potato pie, corn bread, black eyed peas, greens, cracklins, . . .)
56-58. old Victorian houses	56-58. When these homes were built, Oakland was just a suburb of San Francisco. How has Oakland changed since then? (It has grown into a city in its own right. As the city grew many older single family homes became multi-family homes.)
59-60. new housing project	59-60. These new apartment buildings are called "Projects." Why do you suppose these new projects are being built? (Oakland's population has continued to grow while at the same time old housing has deteriorated.)
61-63. playground	61-63. This playground has a fence around it. Do you think that's a good idea? Why? (Fence protects children from auto traffic.)
64. Lake Meritt	64. Why are public parks and playgrounds important to city people? (People need reserves of open space for recreation, relaxation, and aesthetic enjoyment.)
65-66. establishing a real setting for a story situation	65-66. This house has been made over into a church. What do you suppose Black people might sing about in this church? What do you suppose they might pray about? What do you suppose their minister might talk about with them? Perhaps we'll find out when we read about one boy who belongs to a Black Baptist Church in Oakland.

developing a concept: equal rights

Distribute the RESS gold booklet, Mark of the Oakland Inner-City. Read pages 1 - 3. The following questions may be used as a guide in further development of the concept of equal rights.

p.1 T: Why do you think the shades were pulled down in Mark's apartment? (to discourage burglars and break-ins.)
Who is Martin Luther King? (Black Baptist minister who led the civil rights movement.)
Why is this day so special for Mark? (It is Martin Luther King's anniversary. Mark is to sing a solo at the church memorial service.)

p.2 Martin Luther King believed in the teachings of two famous religious leaders.
Who were they? (Jesus and Gandhi)
What did they teach? (love and non-violence)

p.3 How did Martin Luther King help his people to win equal rights?
What does it mean to boycott a business? (not to buy any goods or services from the business.)
Would you say that boycotting is "violent" would it injure any person's body or destroy any person's property? (no)
What other non-violent ways did Black people use to gain equal rights? (sit-ins, marches)
What award did Martin Luther King win? (Nobel Peace Prize)
Why do you suppose he was given the award? (For winning equal rights for his people through peaceful means.)

applying a simulated experience to a real life situation

T: Let's think about the games we played earlier.
We decided that some of the rules for the game weren't fair.
What did we do about that? (we changed the rules.)

Not too long ago many laws were unfair to certain ethnic groups in our country.
Suppose unfair laws were made just for the ethnic group you belong to.
What would you try to do about that? (get the laws changed.)
Are equal rights important to your ethnic or religious group? Why?

(For the advanced student) making an association at a higher level of abstraction

Does Martin Luther King's life have anything to do with your freedom and equal rights?
What makes you say that?

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Distribute crayons to students who wish to color the first three pages in their booklets. Remind them to return the booklets to their folders.

The Black church has played a crucial role in the Black individual's life from the time of his arrival in the New World until the present. Under slavery, the church was a place where the slave could feel a sense of dignity and individual worth. There too the free Negroes in the North could search for a meaningful existence and achieve some measure of status denied them in a White World. Although Christianity was the "White man's religion," it held out hope to the converted Blacks. The hope of escape from bondage and the promise of life in heaven were two themes which became part of the life of the Black community. After Emancipation, the church remained a rallying point for the traditions and aspirations of the people. The church was more than a place of worship; it was a social, educational, political, and recreational center. In the twentieth century Black ministers (notably Martin Luther King) have led the fight for civil rights. For them and for many others, Christianity called for involvement in the political arena; its ideal of social justice demanded action and it was through the churches that this action was carried out.

gaining information about a problem situation

Continue reading pages 4 through 6 of Mark of the Oakland Inner-City. This part of the story builds to a crisis situation. The reading should stop at the end of page 6 so that the students can work out alternative resolutions to the problem by: writing a concluding paragraph, drawing a picture, or acting out a story ending. The following questions may be used to guide the reading:

p.4 T: Why did Mark have to lock the door before leaving the apartment?
Why did his Mother call locking the door "a fact of city life?"

p.5 What is a "Project?" (an apartment complex.)
Why was Mark afraid to take the short cut? (he was afraid to pass the "big boys.")
Which way did Mark decide to go? (the short cut past the big boys.)
Why? (he couldn't be late for the church service.)
Would you have taken the short cut if you were Mark? Why?/Why not?

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p. 6 Why did Leroy call Mark a "jaybird?" (because Mark was dressed in his Sunday best.)
Why didn't Mark say anything at first? (he was too frightened to speak.)

seeking alternative resolutions to a problem situation

Children should stop here to discuss alternative story endings. Individual students might then write a paragraph, draw a picture, or act out a possible ending.

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*Slavery: A Comparative Perspective. Edited by Robin W. Winks. New York: New York University Press, 1972, p.3.

Direct attention to a wall map of the world.

defining terms

T: Black Americans are sometimes called "Afro Americans." Why do you suppose that is? ("Afro" is derived from "Africa," their country of origin.)

using a map

T: Find Africa on the map (and globe.)
How would people from Africa travel to reach our country? (students should trace a route on the map, and/or globe, with chalk, a piece of string, or their fingers.

Why did Black Africans first come to this country? (they were brought here as slaves.)

predicting

Suppose you were a slave.
What might you have to do? (leave your homeland, work without pay.)

relating prior learning to a similar situation

We learned about another ethnic group of people who were made to work without pay.
Can you remember who they were? (the Indians in Mexico after the conquest by Spain.)

interpreting symbols

What symbol of Mexican freedom did we learn about? (Guadalupe)

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reviewing

Why were slaves brought from Africa? (as the Indians died off from disease and overwork, they were replaced by African slave laborers.)
Slavery was ended in our country over 100 years ago.
But Black Americans have had to work to win equal rights for their people.
What famous Black minister helped to win equal rights for all the people of our country?

EVALUATION

Finish reading Mark of the Oakland Inner-City. The following questions may be used to guide the reading.

p.7 Why did the big boys let Mark go?
What does this tell us about the memory of Martin Luther King?

appreciating the accomplishments of others

p.8 Did Mark get to the church on time for the service?
How do you suppose he felt when he sang his solo?
Would you say that the Black church has been an important part of Mark's ethnic tradition? Why?/Why not?

p.9 The last page provides the words and music for one of Martin Luther King's favorite hymns. The children might enjoy learning to sing it.

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FURTHER INFORMATION FOR TEACHERS

BAPTISM: Our word "Baptism" comes from the Greek word meaning "dipping water." John the Baptist baptized people by the River Jordan. Many churches in the Black Baptist Tradition practice Baptism by immersion in the manner of John. Just as water cleansed the body, it was a symbol of cleansing the heart or soul. Jesus came to be baptized by John. The early Christian continued the custom of baptizing those who wished to become Christians. Mostly it was done out of doors by immersion, but sometimes it was done indoors, by pouring water. In some Christian churches today, only adults are baptized; in others, infants are baptized as well.

SYMBOLISM OF WATER: Palestine, like many lands in the Middle East, is a dry land. In Bible times, water was precious. Battles were sometimes fought over access to a water hole. Even so, the Jews emphasized cleanliness by using water freely to wash their bodies. A good host always provided water for guests to wash their dusty hands and feet. A Jew could become "unclean" in many ways, such as: by eating unclean food, being ill, or touching any dead thing. The symbol of washing made him clean again before God. That is why there were many religious rites in which water was used. It is also why many shrines and places of worship were near rivers or springs.

EXTENDING EXPERIENCES

Make a collage on Black culture. Our contemporary American lifestyle has been much enlivened by expressions of Black culture. Music, art, dance, clothing, hairstyles and slang expressions are often initiated by the Black community and quickly become absorbed into the lifestyle of other American ethnic groups. Provide students with a collection of Black ethnic magazines. They could cut out pictures from the magazine and paste them together on large sheets of colored paper.

Read several of the Steptoe and Keats books (see Resources) to the class. These books depict the inner-city experiences of Black children with sensitivity and realism.

Enlist some parents to cook up a soul food feast. A sampling of recipes is provided in the Resources for this encounter. Relax to the sound of some soul music on the record player while enjoying the feast.

Play "Ntuba," an African game described in Fun and Festival from Africa by Rose Wright (see Resources.) Outdoors, dig a hole about six inches in diameter; indoors, use a deep basket. Players, or teams of players, stand about five feet away and try in turn to throw a stone into the hole. Allow one point for each successful throw. The first player or team to score ten points wins.

Procure a copy of the African Art Coloring Book, a collection of representative drawings done by Highland Park College students. (See Resources.) The book might be disassembled and cut apart easily for two sets of displays of African art: one side exhibited at a time, and the reverse of each page exhibited at a second time. Variations in the grouping of types and arrangements, by country or by style, could give further depth and meaning to these exhibits. A bibliography providing the necessary additional commentary to accompany the display may be obtained by writing to: Mrs. Alice A[illegible] Art Department, Highland Park College, Highland Park, Michigan 48203. The coloring book presents large line drawings that could provide stimulus for

art activities such as mask-making, clay modeling, or making papier mache animals. Eight pages on Etheopian art include such Christian topics as: Meshach and Abeanego, an ikon painting of St. George, a holy trinity ikon, a detail from "The Lives of the Saints" manuscript, an engraved design on a chalice, and a painted manuscript of Madonna and child.

Start an ethnic interest center on Black Americans. Items might be included which represent not only Black Americans but the cultures of their African countries of origin. About each item ask: What is this? How is it used? What does it tell us about people who belong to this ethnic group?

Teach the children the African song, "Kum Ba Yah," reprinted in the Resources for this encounter.

Organize small groups to discuss some problems of inner-city living.

T: Imagine that you belong to Mark's family.
You live in Mark's neighborhood in the Oakland Inner-City.
What would you do about the following problems?
Your family needs someone to care for the baby while they are both at work and you are at school.
Your family's income is too low to buy enough food for the family.
Someone broke into your apartment and stole your television set.
Some of the families in your apartment project building don't keep lids on their garbage cans and it is causing a health problem.

Listen to a recording of Martin Luther King's speech, "I Have a Dream," (see Resources) and/or view the film, Requiem on the life of Martin Luther King (see Resources), and then ask the following questions:

How do you think Black Americans feel about the life of Martin Luther King?
Do you think he deserved to win the famous Nobel Peace Prize? Why?
Do you think he had good ideas about how people should live together? Why?/Why not?
Do you think he helped only Black people? Did his work help to safeguard your rights?
What makes you say that?

Play some recordings of Negro Spirituals for the class. Your school library probably has a collection of Folkways records. The Resources for this encounter suggest several Folkway recordings which are especially appropriate.

RESOURCES

BOOKS

Agle, Nan Hayden. Maple Street. New York: The Seabury Press, 1970. A story of a young girl's fight to save her black neighborhood.

David, Jay and Catherine J. Greene, eds. Black Roots: An Anthology. New York: Lothrop, 1971. Short passages from their autobiographies recall childhood experiences of twenty black Americans. Short biographical notes precede each selection. Contributors include Dick Gregory, Lena Horne, Floyd Patterson, Claude Brown, Malcolm X and others.

Erwin, Betty K. Behind the Magic Hive. Boston: Little, Brown & Co., 1969. A powerful story of a young black girl's life in a city slum.

Grifalconi, Ann. City Rhythms. Indianapolis: Bobbs - Merrill Co., 1965. Book and filmstrip available from Demco Educational Corporation, Deforest, Wisconsin, 53532. Available in English and Spanish sound tracks. A Black child becomes aware of the sounds of city life around him and makes them his own.

Goldin, Augusta. Straight Hair, Curly Hair. Illustrated by Ed Emberly. New York: Thomas Y. Crowell, 1966. This is a science book which explores the mysteries of different kinds of hair.

Holland, John, editor. The Way It Is. New York: Harcourt, Brace & World, 1969. A photographic essay of the ghetto. The pictures are taken by boys in a Brooklyn intermediate school. Depicts ghetto conditions through children's eyes.

Jacob, Helen. A Garland for Gandhi. Berkeley, California. Paranasus Press, 1968. In 1930 Gandhi led a march to protest Britain's salt tax. When he passed through one of the small villages, young Tara gained some insight into the teachings of the great man. A fictionalized incident in an authentic historical setting.

Joseph, Stephen M., editor. The Me Nobody Knows: Children's Voices from the Ghetto. New York: Avon Books, 1969.

Keats, Ezra. Pet Show! New York: The Macmillan Company, 1972. Archie wants to enter his cat in a neighborhood pet show, but the cat disappears and Archie has to find another pet to enter. His solution wins him a blue ribbon and leads to an enjoyable ending. The story takes place in the inner-city and gives a colorful picture of life in the city.

Keats, Ezra Jack. The Snowy Day. Viking Press, 1964. A Black inner-city child delights in the first snowfall of the winter season.

Keats, Ezra Jack. Apt. 3. New York: Macmillan, 1971. Two black brothers in the ghetto discover the joy of music from a tenant in their apartment house. Included in School Library Journal's "Best Book of 1971."

Keats, Ezra Jack. Goggles. Macmillan, 1959. Peter and Archie have a dangerous brush with the "big boys" in their ghetto neighborhood. Caldecott Award.

Keats, Ezra Jack. John Henry, An American Legend. 1965. Pantheon Books, a division of Random House, Inc., Toronto, Canada.

Lawrence, Jacob. Harriet and the Promised Land. New York: Simon and Schuster, 1968. Not really a biography, but more a tribute to Harriet Tubman, who guided more than 300 slaves to freedom. A folk ballad which resembles a spiritual, adds pathos to this part of American history.

Miles, Cyril, ed. Af[illegible]n Art Coloring Book. Highland Park, Michigan: Highland Park College Press, 1971. This book of drawings by Highland Park College students is indeed an expression of black pride. The drawings represent the traditional art of Africa, unchanged by centuries of rich cultural heritage. The original art from which the drawings were taken was designed to serve special functions in the tribal way of life, for it was used in ceremonies and in religious celebrations.

Snyder, Anne. 50,000 Names for Jeff. New York: Holt, Rinehart & Winston, 1969. A moving story of a black family's fight for decent housing.

Steptoe, John. Uptown. Harper & Row, 1970. Story of inner-city black child's experiences.

Steptoe, John. Stevie. Harper & Row, 1969. An older boy learns to care for a younger child whom he first thought of as a "pest." Ray Anthony Shepard says of this award-winning book in Interracial Books for Children, "Stevie celebrates the ethnic differences of Blacks."

Steptoe, John. Train Ride. Harper & Row, 1971. Another book about urban living and the Black experience.

Vogel, Ray. The Other City. New York: David White, 1969. A powerful photographic essay for children that describes life in the ghetto.

Wright, Rose. Fun and Festival from Africa. New York: Friendship Press, 1972.
Provides information on African games, proverbs and tales, foods and recipes, music and rhythm, and resources for teachers.

RECORDS

Fisk Jubilee Singers, Folkways No. 2372
Early spirituals are sung by the famous Fisk University "Jubilee Singers." Organized in 1971, this group of black students introduced the spiritual to many Americans and, later, Europeans.

The Glory of Negro History, Folkways No. 7752
Written and recorded by Langston Hughes. Documentary from Columbus through the UN.

Missa Luba. Congolese mass. Phillips PCC206. Folkways Records.

Missa Bantu. Phillips PCC211. Folkways Records.

Songs of the American Negro Slaves, Folkways No. 5252
Sung by Michel LaRue. The album includes documentary notes by Negro scholar John Hope Franklin.

We Shall Overcome, Folkways No. 5591.
Spirituals, gospels, and new songs about civil rights are sung by various black groups.

The above records may be ordered from Folkways/Scholastic Records, 906 Sylvan Avenue, Englewood Cliffs, New Jersey 07632.

March on Washington: The Official Album. Produced by station WRVR, Riverside Church, New York City.
The speech of Martin Luther King and several others recorded; dramatic and effective.

FILMS

Brotherhood of Man. 10 min., color, Contemporary Films, 267 W. 25th Street, New York, N.Y. 10001.
An animated film designed to show that all types of people must live together in the world today. Narrator disproves the differences in races and shows that environment is all important.

Requiem. color. Mass Media Ministries, 2116 North Charles Street, Baltimore, Maryland 21218.
"Free at last. Free at last. Thank God Almighty, I'm free at last." These are the words on the crypt of Martin Luther King, Jr., to whom this film is dedicated. It shows the constant and bitter struggle of his life. The struggle which was not merely a personal one, but was symbolic of millions of people around the world.

I Got Shoes

I got shoes, you got shoes,
All God's children got shoes.
When I get to heaven goin' to put on my shoes
I'm goin' to walk all over God's Heaven.
Heaven, Heaven.
Everybody talkin' 'bout Heaven ain't goin' there
Heaven, Heaven/
I'm goin' to walk all over God's Heaven.
(other verses use robe, crown, harp, and wings in place of shoes.)

All Night, All Day

All night, all day,
Angels watching over me, my Lord.
All night, all day,
Angels watching over me, Lord.

Now I lay me down to sleep,
Angels watching over me, my Lord.
Pray the Lord my soul to keep.
Angels watching over me, Lord.

Didn't My Lord Deliver Daniel?

Didn't My Lord deliver Daniel?
He delivered Daniel from the lion's den,
Jonah from the belly of the whale,
An' the Hebrew children from the fiery furnace,
An' why not every man?
Set my foot on the Gospel ship,
An' the ship begin to sail,
It landed me over on Canaan's shore
An' I'll never come back no more.

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Free At Last

Refrain:
Free at last, free at last,
I thank God I'm free at last.
Free at last, free at last,
I thank God I'm free at last.

1. Way down yonder in the graveyard walk
   I thank God I'm free at last,
   Me and my Jesus goin' to meet and talk,
   I thank God I'm free at last, O (Refrain)

2. On my knees when the light passed by,
   I thank God I'm free at last,
   Thought my soul would rise and fly,
   I thank God I'm free at last, O (Refrain)

3. Some of these mornings, bright and fair,
   I thank God I'm free at last,
   Goin' to meet Jesus in the air,
   I thank God I'm free at last, O (Refrain)

The first two lines of "Free At Last" are engraved on Martin Luther King's crypt.
The music is printed on page 9 of the RESS booklet, Mark of the Oakland Inner-City.

When the Saints Go Marching By

This Negro spiritual has been widely sung by many Americans, both in and out of church.

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*Rose Wright. Fun and Festival in Africa. Friendship Press, 1967. p.43. Reprinted with permission of the publisher.

SOUL FOOD RECIPES

Corn Sticks

1 cup yellow cornmeal
1 cup flour
2 Tbsp. sugar
1 Tbsp. baking powder
1 tsp. salt
1 egg
1 cup milk (or buttermilk)
1/2 cup melted butter

Heat oven to 425°. Grease an 8-inch baking pan with salad oil. In bowl, stir together cornmeal, flour, sugar, baking powder and salt. Add egg, milk, butter. Beat with rotary beater or whisk until smooth - about one or two minutes. Turn into greased pan and bake in pre-heated oven for 15 to 20 minutes until golden brown. Cut into stick-like strips and serve hot (if cooked ahead and re-heated, don't cut into sticks until serving time).

Hopping John

1/2 lb. salt pork, diced
2 medium onions, coarsely chopped
2 cloves garlic, minced
3 or 4 stalks celery, chopped
2 10-oz. packages frozen black eyed peas
4 cups water
2 tsp. salt
1/4 tsp. Tabasco
2 cups rice

In large pot, fry salt pork over low heat until most of its fat has been rendered (melted). Add onions, garlic and celery, cook over moderate heat until vegetables are soft, but not brown. Add black-eyed peas, water, salt and Tabasco. Bring to a boil, cover, reduce heat; simmer for 30 minutes. Stir in rice and continue to cook until rice is tender and liquid has been absorbed. Check for seasoning, add more salt and Tabasco if needed.

Collard Greens with Ham Hocks

1 lb. ham hocks
1/4 lb. salt pork, diced
Water
3 10-oz. packages frozen collard greens
1 cup coarsely chopped onion
1/2 tsp. Tabasco
Salt

Place ham hocks and salt pork in large pot. Add enough water to cover. Bring to a boil, lower heat and simmer, covered, for two hours. Add greens, onion and Tabasco, then cook for 45 minutes more. Taste for seasonings, add more salt if desired. With slotted spoon, remove collard greens to serving dish and top with ham hocks and bits of salt pork. Liquid remaining in pot can be served on the side as traditional "potlikker" to dunk corn sticks in.

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Sweet Potato Pie

1 unbaked (frozen or package-mix) 9-inch pie shell
4 Tbsp. butter, softened
3/4 cup sugar
1 cup cooked sweet potatoes, mashed
3 eggs, lightly beaten
1/3 cup dark corn syrup
1/3 cup milk
1/2 teaspoon salt
2 tsp. grated lemon peel
1 Tbsp. lemon juice
1 tsp. vanilla
Pinch of nutmeg
Sweetened whipped cream

Prepare pie shell according to directions. Cream (mix together with hand-beater, even a fork) butter and sugar until light and fluffy. Again with hand-beater, beat potatoes into butter mix, then eggs, one at a time. Add remaining ingredients (except for whipped cream) until mixture is smooth. Pour into pie shell, bake at 425° for 10 minutes. Reduce oven temperature to 325° and bake 30 minutes longer or until serving knife inserted in center of filling comes out clean. Serve (hot or cold) with topping of sweetened whipped cream.

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Books

Adams, Russell L. Great Negroes Past and Present. Chicago: Afro-American Publishing Company, 1970. Contains one of the best collections of biographical sketches of Black Americans which is available.

Archibald, Helen A. Negro History and Culture: Selections for Use with Children. Chicago: Community Renewal Society, undated. A handbook for teachers with numerous examples of materials which can be used to teach about the Black experience.

Bailey, Ronald W. and Janet C. Saxe. Teaching Black: An Evaluation of Methods and Materials. Stanford, California: Multi-Ethnic Education Resources Center of Stanford University, 1971. This book includes chapters on Black history, teaching the Black experience, and an evaluation of a national sample of 40 curriculum packages which deal with the Black experience.

Banks, James A. "Liberating the Black Ghetto: Decision-Making and Social Action," Teaching About Life in the City. Richard Wisniewski, ed. Washington, D.C.: National Council for the Social Studies, 1972. pp. 159-184.

Banks, James A. March Toward Freedom: A History of Black Americans. Belmont, California: Fearon Publishers, 1970.

Banks, James A. Teaching the Black Experience: Methods and Materials. Belmont, California: Fearon Publishers, 1970. A handbook for teachers which illustrates ways to incorporate the Black experience into social studies curriculum. Historical and anthropological approaches, inquiry exercises, and simulation games are among the topics included.

Bennett, Lerone. What Manner of Man: A Biography of Martin Luther King, Jr. 1929-1968. Chicago: Johnson.

Breitman, George. The Last Year of Malcolm X: The Evolution of a Revolutionary. New York: Schocken Books.

Cone, James H. "Interpretations of Black Spirituals," pp. 8-19; "Black Spirituals and the Black Experience," pp. 20-33; The Spirituals and the Blues. New York: Seabury Press, 1972.

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Frazier, Edward Franklin. The Negro Church in America. New York: Schocken Books, 1963.

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MODULE ON ETHNICITY

ENCOUNTER 6: A WHITE PROTESTANT AMERICAN TRADITION IN A SUBURBAN NEIGHBORHOOD

KNOWLEDGE

CONCEPTS: change (population mobility), acculturation (ethnicity), tradition (White Protestant American, United Methodist), ritual (worship service), interaction (fellowship, community), sacred scriptures (the Christian Bible), story (the Resurrection), celebration (Easter).

ORGANIZING IDEAS: Worship, fellowship, and the study of the Bible as God's word are important in most Protestant Traditions.
On Easter Sunday Christians celebrate the Resurrection of Jesus Christ.

SENSITIVITIES: feeling free to make appropriate references to and statements about one's own religious and/or secular traditions
appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left-hand margin

BEHAVIORAL OBJECTIVES: Given a list of study questions, appropriate interest center materials, a chart on ethnic groups, the RESS map, slides, and audio tape on Walnut Creek, the students will be able independently to research and prepare a preliminary report on the life style of people who live in a particular suburb of Oakland.

Given information on a particular Protestant Tradition in the form of a narrative story, students will be able to identify important elements such as: worship, fellowship, study of the Bible as the Word of God.

MATERIALS NEEDED: multiple copies of a Sunday church bulletin from a local United Methodist church (to be procured by the teacher)
RESS Supplement, map #3 (Oakland-Walnut Creek)
RESS story, Jane of Walnut Creek
RESS slides 67-83
RESS tape narration on Walnut Creek (reprinted in Resources)
carousel projector
cassette tape recorder
Christian Bible, multiple copies, any version will be appropriate (in fact, a more balanced approach would include a variety of Protestant and Catholic editions of the Christian Bible)
Bible stories for children (see suggestions in Resources)

MATERIALS NEEDED (CONTINUED): Chart which was developed in Encounter 2:

Ethnic Neighborhood	Ethnic Group
Mission District	Spanish-speaking Americans
Chinatown	Chinese Americans
Oakland Inner-City	Black Americans
Walnut Creek	White Protestant Americans

Study questions. These may be posted in large writing on a sheet of chart paper, or they may be provided to each student as a mimeographed handout.

Where is Walnut Creek?
How do people in the Bay Area travel to and from Walnut Creek?
What kind of homes do people live in?
apartments?/rooms over shops?/projects?/single family houses?/other?
Can people walk to churches, schools, stores, work?
What does the outdoors look like? Are there:
tall buildings?/trees?/factories?/gardens?/office buildings?/other?
Are there any animals, birds, or wildlife?
What are some things the people in this neighborhood do out of doors?
To what ethnic group do most of the people in Walnut Creek belong? (White Protestant American)

Interest Center Materials Representing a White Protestant American Neighborhood

An assortment of items representing the rich diversity of ethnic traditions in our society. These would include items from the other interest centers already established in the classroom (Spanish-speaking, Chinese, Black).

A collection of items such as the following which represent the particular ethnic group (White Protestant) studied in this encounter:

Christian Bibles

books of Bible stories for children (see Resources)

cross

Sunday church bulletins (worship and fellowship activities are usually outlined)
other religious materials which would relate to a Protestant tradition

A collection of items related to the Jewish American tradition which will be studied in the next encounter.

A collection of items which relate to suburban living in general, such as:

Transportation	Recreation	Pets, Wildlife, Environment
car keys	gardening tools	dog collar
bicycle locks	seed packets	leash
train tickets	charcoal briquets	bird house
commuter bus schedules	badminton racket	bird seed
	lawn game equipment	flowers
		branches
		insects (ladybugs, crickets, caterpillars)

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PREPARATION: The teacher will need to procure multiple copies of a Sunday worship service bulletin from a United Methodist Church in her community.
Post the Chart where it can be seen by all the students.
Distribute copies of the Study Questions or post them where they can be seen by all.
Arrange a collection of Interest Center Materials (see suggestions in Materials Needed.)
Set up and check AV system: check sound level of tape recorder, check focusing of projector lens, frame slides correctly, organize listening post procedures for small group use if individual headsets are available)
Make a sign reading "White Protestant Americans" for a new interest center.
If possible, organize the classroom so that children can move freely from one information source to another (from AV setup, to interest center materials, to map work, to chart)

INTRODUCTION

retrieving information from a chart

Direct attention to the chart. (Reprinted in Materials Needed.)

noting similarities

T: What three neighborhoods have we studied? (Mission District, Chinatown, Oakland)
Can you think of some ways that all three neighborhoods are alike? (inner-city, ethnic neighborhoods, located in Bay Area, . . .)

What is the next neighborhood on our chart? (Walnut Creek)
I have some new materials to make an interest center about Walnut Creek. All of these materials tell us something about living in Walnut Creek.

identifying objects and their uses

As you hold up each item, ask:

T: What is this?
How is it used?/ What do you do with it?
What does it tell us about people who live in Walnut Creek?
Would you say that Walnut Creek is an ethnic neighborhood?
To what ethnic group do most of the people who live here belong?

DEVELOPMENT

identifying information needed

Direct attention to the study questions. (Listed in Materials Needed.)

T: Here are some things to find out about Walnut Creek and the people who live there. (Read the questions with the class.)
Can you think of any questions you'd like to add to this list? (Add students' questions to the list.)

planning research

On the chalkboard write and underline the heading: Information Materials

identifying research materials

T: Where might we look for the answers to these questions?/ Where could we find this information?/ Do you know any materials in our classroom we can use to find out more about how people live in Walnut Creek?

Write students' responses on the chalkboard under the heading, Information Materials. At this point in the module, students should be able to transfer the investigative procedures used in the preceding encounters to this task. They should be able to identify the following sources of information which are available to them: RESS slides of Walnut Creek, RESS tape narration on Walnut Creek, chart on ethnic groups, interest center materials, RESS Map #3 in Supplement.

identifying research procedures

Students should be able to explain how to use these materials. The teacher should summarize the procedures by saying:

T: Read the study questions.
Use the materials we have listed to find the answers.
Visit the interest center and try to make good guesses from the materials you see there.
Study your copy of picture map #3.
Read the chart to find out what ethnic group lives in Walnut Creek.
Look at the slides of Walnut Creek.
Listen to the audio tape for more information. (Reprinted in Resources for this encounter.)
Later we'll share our information with one another.

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Walnut Creek is a suburban neighborhood. This encounter deals with a family belonging to a White Anglo-Saxon Protestant tradition. In modern usage the term "Anglo-Saxon" refers to the Nordic and English settlers in America. The original Anglo-Saxons were descendants from the stock of people known as the Angles who settled in England in the 5th century. They are thought to have come from Germany together with the Saxons who apparently intermingled with the Angles and Danish elements. In this encounter we will use the simplified term, "White Protestant American Tradition."

sharing information in a discussion

After the students have had time to investigate by using the resource materials, they should exchange information in a discussion. The study questions (see Materials Needed) can serve as an outline for the discussion.

learning new terms

After the discussion, write "White Protestant Americans" on the chalkboard. Read the term with the class.

making inferences

T: The first European immigrants to settle on the eastern coast of our country belonged to this ethnic group.
Many of these White Protestants came from England. (Find England on the world map.)
What would their native language have been? (English)
What is the most common language spoken in our country today? (English)
Why do you suppose that is? (Early immigrants of this ethnic group established lasting settlements which became our first states.)

attaining a concept

Underline the word "Protestant" where it is written on the chalkboard as: White Protestant Americans. Read the underlined word with the class.

sorting

T: Some of the things in the interest center tell about this word.
Can anyone find something that tells about the word "Protestant?"
What is this (item)?
How is it used?

making inferences

What does it tell us about Protestant people?

Students should be able to select Bibles, books of Bible stories, church bulletins, Sunday School materials. If they are unable to do so, the teacher may identify the items for them.

listing examples of a concept

An individual student or a small committee of students should be assigned to make a list of Protestant churches in your community. They might use the yellow pages of the telephone directory as an information source.

reporting information

The list of churches with an appropriate label, such as Protestant Churches in Our Neighborhood might be posted on a bulletin board.

Distribute copies of the RESS booklet, Jane of Walnut Creek to each student.

reading for information

T: The girl in this story belongs to the United Methodist Tradition. (If "Methodist" was included in the list above, you might indicate it. If not, add it to the list.)

The story, Jane of Walnut Creek, is divided into two parts which should be read in two separate learning sessions. Before reading Part I, "A New Beginning," introduce the following vocabulary words to the students:

Methodist	hymn	worship
choir	minister	worshippers
		sermon

The following questions may be used to guide the reading of Part I.

cover page: What do you see? What else? and what else?

p. 1. Has Jane lived in Walnut Creek very long? (She just moved there.)
What season of the year would you say it is? (Spring)
How do you suppose Jane feels about moving to a new neighborhood?
Let's read page 2 to find out.

p. 2. How does Jane feel? (homesick, lonesome for her old friends)
How do you suppose her mother feels? (concerned about Jane)
Mother said she knew of something that might help them feel more at home.
What was that? (Methodist church in their neighborhood)
Do you suppose Jane's family will be welcome at the church?
Read page 3 to find out.

p. 3. Do visitors seem to be welcome in this church?
What makes you say that? (people smiled at Jane's family)

using a primary source material to find information

Distribute copies of a Sunday church bulletin which you have procured from a United Methodist church in your own or a nearby neighborhood. If the cover is illustrated, guide the children in making references from the drawing.

developing a concept: worship

Direct attention to the order of worship in the church bulletin.

T: Worship is an important part of the United Methodist Tradition.
What information can you find about worship in the bulletin?
What do the people do? pray?/ sing?/ make an offering?/ other?
What does the minister do? pray?/ sing?/ read the Bible?/ preach a sermon?/ give a blessing?/ other?
What is the Christian holy day of worship? (Sunday)
Who do Christians worship?
Have you ever attended a worship service in a Christian tradition?
Was it like this worship service? or was it different?

developing a concept: fellowship

Direct attention to the schedule of fellowship activities in the church bulletin.

T: Fellowship is another important part of the United Methodist Tradition.
What information can you find about fellowship in the bulletin.
What activities do the people share at church during the week?
Are there any meetings for friendship?/ for Bible study?
On what days of the week are fellowship activities held? (throughout the week)

reading for a purpose

Continue reading Jane of Walnut Creek, pages 4 - 6.

Do you suppose the worship service at this United Methodist Church will be anything like the service in Jane's old church?
Let's read page 4 to find out.

making comparisons

p. 4. How was this worship service like the service in Jane's old church? (same hymn, reading from the Bible, sermon based on Bible story, . . .)
Let's read pages 5 - 6 to find out about fellowship at Jane's new church.

p. 5-6 Is Sunday School for adults or is it for children? (both)
What do you suppose children learn about at Sunday school?
What do you suppose adults learn about at Sunday school? (emphasis on study of the Bible in most Methodist churches.)

relating the area of inquiry to personal experience

reinforcing the learning

EITHER: Students might draw a picture of a religious worship service they have attended. They should label the drawing with the name of the Christian or non-Christian tradition it belongs to.

OR: Students might color the drawings in Part I of the booklet.

The Bible was mentioned as part of the liturgy of the Catholic Mass in Encounter 4. In this encounter the concept of the Bible is expanded to develop the understanding that the study of the Bible as the Word of God is given major emphasis in most Protestant traditions.

The teacher should be aware that the term "Bible" is used in reference to both the Christian sacred scriptures and the Jewish sacred scriptures (Torah.)

using a primary source material

Distribute multiple copies of the Christian Bible to the students. Ideally, there should be one copy to every two or three children.

T: How was the Christian Bible used in the Methodist worship service we read about? (The minister read a story from the Bible. He based his sermon on the Bible story.)
We read about Mark of the Oakland Inner-City. Mark belongs to a Baptist church. Do you think the Bible would be read at a worship service in Mark's Baptist church? (yes)
We also read about Maria of the Mission District. Do you think the Bible is read at a Catholic Mass? (yes)

Christians call their Bible a holy book. (Write Christian Bible on the chalkboard.)
The study of the Bible is an important part of most Protestant traditions.

The five underlined terms in this activity should be written on the chalkboard as they occur so that the following chart develops:

Christian Bible	
Old Testament	story of Jewish people
New Testament	story of Jesus

charting information

T: The Christian Bible is divided into two parts.
Find where the first part begins.
What is the first part of the Christian Bible called? (The Old Testament)
The "Old Testament" is the story of a certain ethnic group.
Does anyone know what ethnic group the "Old Testament" tells about? (the story of the Jewish people who were called Hebrews before the Exodus.)

Find the place where the second part of the Bible begins.
What is the second part of the Christian Bible called? (The New Testament)
Part of the "New Testament" is the story of the life of a famous person.
Does anyone know who that person is? (The story of Jesus)

making associations

Why do you suppose Christians put these two stories together in their holy book?
What does the story of Jesus have to do with the story of the Jewish People long ago? (Jesus was a Jew. Because he was born into this ethnic group, the story of the Jewish People who lived before him is part of the story of Jesus.)

T: Many Jews think that Jesus was a good and wise man.
But Christians believe that Jesus was more than that.
Does anyone know who Christians believe Jesus was? (Son of God, God, Saviour, Redeemer, . . .)/ What do you suppose that means?

developing chronology and location
using maps

Part II of Jane of Walnut Creek tells about Easter Sunday.
The first Easter Sunday happened long ago in the time of Jesus.
What country do you suppose it happened in? (Locate Israel on a map)
Does anyone know what famous city it happened in? (Jerusalem)

using a primary source material (a Bible)

The story of the first Easter was written long ago in the Bible.
One place in which it is written is the Gospel of Matthew, Chapter 28. (Write "Matthew, 28" on the chalkboard.)
Let's see if we can find it.

Circulate among the students during this activity to provide help where it is needed.

T: Find the "New Testament." That's the second part of the Christian Bible, isn't it?
Look for the pages with "Matthew" written at the top. (Wait for students to find Matthew.)
You will see chapter numbers written next to the word Matthew on each page.
The numbers are in order.
Look for number 28. (Check to see that all students have found Matthew, Chapter 28.)

In some Bibles Chapter 28 has a title written over it.
Find the title, The Resurrection. (Write "Resurrection" on board.)
Does anyone know what "The Resurrection" means to Christians?
Maybe we'll find out about the Resurrection when we read Part II of the story

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developing vocabulary

The following vocabulary words should be introduced before reading Part II:
Resurrection, disciples, tomb, rejoice.
The following questions may be used to guide the reading of Part II, "An Easter Celebration."

pp. 10-11. The children in Jane's Sunday school class are going to dye eggs.
This is one way Christians celebrate Easter.
Let's read on pages 10 and 11 to find out why that is.

(After the reading:)

What does the egg make people think of? (New life, birth)
Why do you suppose Christians celebrate new life at Easter?
Maybe the story Mrs. Wilson is going to read will tell us.
Let's read page 12.

p. 12. We heard the story of the Last Supper when we learned about the Catholic Mass.
How do Christians remember the Last Supper? (with Communion services)
On page 13 we'll find out what happened to Jesus and his disciples after the meal was over.

p. 13. Why do you suppose the Cross is an important Christian symbol?/ What does the Cross remind Christians of?
Suppose your dearest friend were to go away.
How would that make you feel?
How do you suppose the disciples felt when Jesus went away?

p. 14. Here is the word "Resurrection" at the top of page 14.
Where did we see this word before? (In the Bible: Matthew, Chapter 28.)
Read the page.
The disciples thought that when Jesus died on the Cross he would be gone forever.
But he came back.
How do you suppose they felt about that?
Can you guess now what "Resurrection" means? (come to life, be born again, begin again, to be dead and now alive, . . .)

p. 15. Christians believe that Jesus is still with them, even though he died on the Cross.
Why does this make them want to "rejoice?" (Because they believe that their dearest friend, Jesus, will always be with them.)

EVALUATION

Children might take the storybooks out of their manila folders for the following discussion.

reviewing and information

T: What does Jane learn at United Methodist Sunday School? (Bible stories, the Methodist way)
What does Phil learn at Chinese language school? (Chinese language and culture)
What does Maria learn at her Catholic school? (Catholic way)
Mark belongs to a Baptist Church in Oakland.
Do you suppose he might go to a special school to learn the Baptist way?
What would he be likely to learn at a Black Baptist Sunday School? Bible stories? Black culture? about the Catholic Mass? the Chinese language? the Baptist way?
In which <u>two</u> special schools would Bible study be <u>most</u> important? <u>Methodist</u>? Catholic? Chinese? <u>Baptist</u>?

EXTENDING EXPERIENCES

If it is near Eastertime, students might enjoy making an egg tree. A branch should be firmly based in a sturdy container. The children should bring blown eggs to school. Eggs can be blown by piercing a tiny hole in either end and then blowing out the white and yolk. The intact eggshells may then be dyed and decorated in school. Strings can be attached to one end of each egg so that it can be hung on the "tree."

The secular celebration by non-Christians in our society should not be ignored and children should feel free to bring items to school which demonstrate their secular Easter celebration. Such items might include: jelly beans, chocolate bunnies, marshmallow chicks, baskets, colored cellophane "straw" used in baskets, and so on. Students should be asked to sort out items which tell about the first Easter Sunday in the Christian Tradition from items which tell about how Easter has come to be celebrated as a children's spring holiday in our society.

Palm Sunday is celebrated in different ways in the various Protestant and Catholic Traditions. Some Sunday School classes traditionally bring home a small living plant on Palm Sunday. Catholics are traditionally given a blessed palm, which is considered to be a "sacramental" (sacred object.) If Palm Sunday is near, children might be permitted to bring these things to school. Because Catholic "sacramentals" must be handled with special reverence, Catholic children may not be able to bring their blessed palm to class. This might be a good way to point out the difference between a sacred object and a play toy to the students.

Students who regularly participate in Sunday worship services, Sabbath service, or attend Sunday Mass might draw pictures of their minister, rabbi, or priest as he is dressed for the holy day service. They might also wish to draw other persons associated with religious practice or training such as their Sunday School teacher, their Hebrew teacher, or their teaching nun. They might share the pictures with the rest of the class and explain what work this person does in their church or synagogue.

Children might collect other church bulletins which outline Sunday worship services. The bulletins might be used to note similarities and differences among worship services of different Protestant Traditions. Students may examine the bulletins to see if the service has an opening hymn, an opening prayer, a silent prayer and meditation, a minister's prayer, a reading from the Bible, a sermon, an offering, a closing hymn, and a benediction.

A student might be assigned to research and report to the class on the Cross as a Christian symbol of the Resurrection. The student might be asked to find out the difference between a "Cross" and a "Crucifix." (A crucifix has the figure of Christ affixed to it and is more commonly used in the Catholic Tradition.)

A field trip to several Protestant churches in the nearby neighborhood might be arranged. Before going on the field trip the children should make up a schedule of questions, such as the one below:

Did all the churches have:
stained glass windows?
altars?
Bibles?
hymnbooks for the worshippers?
an organ or piano?
a cross on the altar or elsewhere?
rooms for holding Sunday School classes for children and adults?
Were there any signs inside or outside the church to tell what next Sunday's sermon would be about?

What else did you see? (Baptismal fonts, . . .)
Were the churches different from one another in any way?

RESOURCES

BOOKS

Bulla, Clyde Robert. The Sugar Pear Tree. New York: Crowell, 1950. Primary level.
Lonnie's family has to move to make way for a new freeway. Lonnie's tree plays an important role in the change.

Crawford, Eleanor. The Easter Story. Illustrated by the author. New York: Ives Washburn, 1965.
Ancillary to Christmas story.*

*From a bibliography accompanying an article by Ann Hildebrand, to be published in Elementary English.

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Grispino, J.A. and S. Terrien. The Children's Bible: Old Testament and New Testament. Illustrated by Fratelli Fabbri. New York: Golden Press, 1965.*

Hall, Elvajean. The Psalms. Illustrated by Charles Mozely. New York: Franklin Watts, 1968.*

Katker, Norman. The Holy Land in the Time of Jesus. New York: McGraw-Hill, 1966.*

Shearer, John. Little Man in the Family. New York: Delacorte, 1973. Intermediate level but teacher can use photographs to tell story to primary students. Shows similarities and differences between an upper-middle class white boy and an inner-city Puerto Rican boy. Very sensitive photography.

Smith, Ethel L. Early Old Testament Stories. Illustrated by Kurt Wiese. New York: Abingdon Press, 1954.*

Smith, Ethel L. Later Old Testament Stories. New York: Abingdon Press, 1956.*

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*From a bibliography accompanying an article by Ann Hildebrand, to be published in Elementary English.

Tape Narration for slides 67-83 on suburb of Walnut Creek.

Video	Audio
67. (Title) Walnut Creek	67. Just outside the city of Oakland is Walnut Creek. Most of the people who live here are White Protestant Americans.
68. highway and rapid transit train	68. Many people in Walnut Creek must drive or take the train to get to their jobs in the city.
69. cars parked at rapid transit station	69. In the morning it's a short drive from home to the train station. There people can park their cars, then take the train for the long ride to the city.
70. car outside of house	70. Maybe that's why almost every house in Walnut Creek is sure to have a carport or a garage.
71. residential street	71. This kind of neighborhood away from the more crowded city is called a "suburb." Usually only one family lives in each house.
72. shade tree	72. This street is shaded with trees --
73. father and son gardening	73. and many families enjoy gardening in their free time.
74. girl with puppy	74. There is room for a dog pen in most backyards.
75. boy with bike	75. A bicycle, like the family car, is almost a necessity.
76. school playground with bicycle rack	76. To get to school most children must either use their bicycles or ride the school bus.
77. baseball	77. Baseball seems to be a favorite pastime for children in most of the ethnic neighborhoods we've visited.
78. station wagon parked in driveway	78. The family also depends on its car to do the shopping.
79. shopping center parking lot	79. Shopping centers are usually surrounded by large parking lots for the shoppers.

Video	Audio
80. interior of an enclosed shopping mall	80. Many enclosed shopping malls like this have become a kind of community center where people shop, display crafts, hold bake sales, listen to band concerts, and exhibit paintings.
81. United Methodist Church	81. This United Methodist Church is one of many White Protestant churches in Walnut Creek.
82. church pews	82. Methodists come to this church to worship together and to share ideas about how to live as Christians.
83. stained glass windows	83. The stained glass windows show pictures from the Bible. Bible study is an important part of most Protestant religions.

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Books

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Brown, Robert McAfee. The Spirit of Protestantism. London: Oxford University Press. 1961.

Coskey, Evelyn. Easter Eggs for Everyone. Nashville, Tennessee: Abingdon Press, 1973. Contains chapters on the legend, lore, and customs of Easter eggs, Easter egg games and entertainment. Easy-to-follow, detailed instructions are given for making many different kinds of eggs from the simplest dyed eggs to the intricate methods of batik, krashanky, and pysanky which we know as the elaborately beautiful Ukranian eggs. The author covers such basics as how to hard cook, or how to blow an egg, to the methods, techniques and general equipment needed for making many kinds of decorated eggs. The instructions list the age of the child for which certain types of eggs are suitable. A valuable aid to teachers and to those who conduct handicraft classes.

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MODULE ON ETHNICITY

ENCOUNTER 7: A JEWISH AMERICAN TRADITION IN A SUBURBAN NEIGHBORHOOD

KNOWLEDGE

CONCEPTS: change (population dispersion, liberation), acculturation (diversity, ethnicity), community (Jewish peoplehood), tradition (Jewish American, Reform Jewish), story (creation, Moses and the Ten Commandments), celebration (Sabbath), symbols (light, bread, wine), sacred scripture (Torah/Jewish Bible)

ORGANIZING IDEAS: The Jewish Sabbath is a weekly holy day of rest, enjoyment, and peace.
The Sabbath is two celebrations in one. It celebrates the coming into being of the world and the coming into being of the Jewish people.
Many Jewish people feel they belong to two peoples:
the people of the country where they live
the Jewish people all over the world

SENSITIVITIES: feeling free to make appropriate references to and statements about one's own religious and/or secular traditions
appreciating the diversity of world views and lifestyles in human societies

SKILLS: listed in the left-hand margin

BEHAVIORAL OBJECTIVES: Given information on a particular Jewish Tradition (Reform) in the form of a narrative story and two slide presentations, students will be able to identify important elements, such as: the Sabbath as the celebration of the Creation and of the coming into being of the Jewish people, population dispersion in relation to the search for religious freedom, and the symbols of light, wine, and bread.

MATERIALS NEEDED: wall map of world/globe
carousel projector and projection screen
RESS slide series: "Learning to Make the Braided Bread"
RESS slide series: "Shabbat Shalom: The Jewish Sabbath in a Reform Tradition"
RESS student booklet, David of Walnut Creek

Interest Center Materials relating to Judaism, especially to the Sabbath celebration, such as:

- hallah (braided Sabbath eggbread, homemade or from the bakery)
- hallah cloth (white cloth to cover shallot)
- candlesticks and candles
- white tablecloth
- braided candle (used in ceremony at close of Sabbath)
- Kiddush cup (large wine cup over which father says a blessing)
- small wine glasses (wine from Kiddush cup is poured into individual servings)
- yamulka (skullcap worn by males in many Jewish households)
- tray of Jewish foods (matzah, gefilte fish, blintzes, kosher pickles, cheesecake, bagels, lochs)

PREPARATION: Gather a rich collection of interest center materials (see Materials Needed for suggestions)
Set up and check slide projector and projection screen for optimal viewing.
Set slide tray to begin on slide #84.
Make a sign reading "Jewish American" for new interest center.

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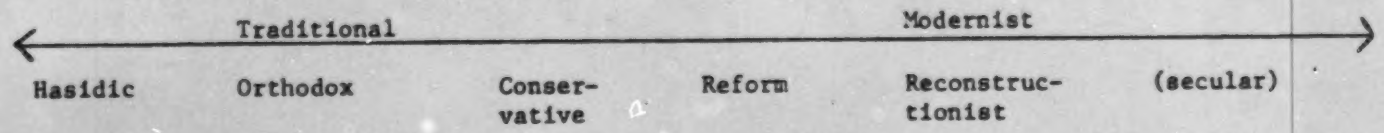
Milton Steinberg in his book, Basic Judaism, defines Judaism as a book religion, centering upon the contents and interpretations of a sacred document:

*Steinberg, Milton. Basic Judaism. New York: Harcourt, Brace and Company, 1947, pp. 19-20.

> Though the traditionalist (Jew) and the modernist differ over Torah, both revere it, each after his own understanding and fashion; both look to it for guidance and inspiration.*

Toward the beginning of the fifth century, the codified regulations and commentaries which evolved from the writings of the prophets and the rabbinical scholars on the Torah were drawn together in the Talmud. Since then the Talmud has remained as an authoritative guide to every aspect of life for religious Jews.**

The continuum below illustrates the range of contemporary Jewish traditions in the United States, from the mystical, zealous Hasidic sects to the modern, secular Jew.



Rabbi Arthur Gilbert describes the three major Jewish traditions, Orthodox, Reform, and Conservative, in his booklet, Your Neighbor Celebrates.

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*Steinberg, Milton. Basic Judaism. New York: Harcourt, Brace and Company, 1947, p.30.

**Oscar Handlin. American Jews: Their Story. New York: Anti-Defamation League of B'nai B'rith. The One Nation Library pamphlet series, 1966, p.6.

*Gilbert, Arthur and Oscar Tarcov. Your Neighbor Celebrates. New York: Anti-Defamation League of B'nai B'rith, p.37, no date.

INTRODUCTION

reviewing information

avoiding closure

T: We read about Jane of Walnut Creek.
To what ethnic group do most of Jane's neighbors belong? (White Protestant American)
Do you suppose all of Jane's neighbors belong to that ethnic group?
To what other ethnic group might some of them belong? (Black American, Native American, Chinese American, . . .)
Jane often goes to play at her friend David's house.

Indicate interest center materials on Judaism (see Materials Needed).

Here are some things that Jane might see in David's house.
Let's look at them.

focusing on a new area of inquiry providing background information

Use the procedure established in the six preceding encounters to investigate interest center materials on Judaism (see Materials Needed and Preparation.)
About each item ask such questions as:
What is this made of?
How do you suppose it is used?
Where do you think it came from?
What do you think it is?
What does it tell us about David's family?

hypothesizing

T: To what ethnic group do you suppose David's family might belong?
What makes you say that?
Let's read to find out/to find out if you're right.

Read Part I of David of Walnut Creek. The following questions may be used to guide the reading.

pages 1 and 2: What day of the week is it? (Friday)
What problem does David have? (The local bakery was sold out of braided bread when he got there late.)
To what religious tradition does David belong? (Reform Jewish)
What time of the week is the Jewish Sabbath? (From sundown Friday to sundown Saturday)
What "Commandment" did David think of? ("Remember to keep holy the Sabbath.")
What do you suppose a "Commandment" is? Is it an order?/ a law?
Maybe we'll find out on the next page.

page 3: The Jewish Bible is also called the Torah.
The Old Testament of the Christian Bible is similar to the Torah.
It tells the story of the coming into being of the world and the coming into being of the Jewish people.

In the Torah David's people read the story of Moses and the Ten Commandments.
Can anyone retell the story of Moses and the Ten Commandments?
Why do the Jewish people celebrate this story? (It recalls the coming into being of the Jewish people.)

What are the Ten Commandments? (Written laws handed down from Moses.)
Why do you suppose a written law is so important to a people?
Does our country have a written law? What is it called? (The Constitution). Why is it so important?

In the Torah David's people read the story of how God made the world.
Can anyone retell the story?
Why do Jewish people rest on the Sabbath? (To celebrate the coming into being of the world; the Bible says God rested on the seventh day).

page 4: David's family needs braided bread for their Sabbath evening dinner.
What could they do about this?

considering alternative solutions to a problem situation

a. Borrow bread from neighbors? (Regular bread isn't suitable).
b. Bake some hallah by dinnertime? (There isn't enough time for the dough to rise and bake).
c. Drive to a bakery in a Jewish ethnic neighborhood in one of the nearby cities? (There isn't enough time before sundown).
d. Make a braided loaf by using refrigerated biscuit dough? (This might be permitted in a real emergency).

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T: Jewish children often attend religion classes on Sunday morning.
Let's look at some slides of a Jewish Sunday school class.

Present the RESS slide series: "Learning to Make the Braided Bread."
Allow free discussion of the hallah-baking process.
See the description of the slides at the end of this encounter.
Draw on information the children gained in Encounter 3 when they learned about communion as the "Bread of Life."

OPTIONAL: Provide a loaf of hallah (braided eggbread available in many supermarkets and bakeries) for the children to break and share.

T: The children in the slides were learning to make their own hallah.
Do you think they were having a good time?
What else might Jewish children learn at their Sunday school?
a language? (Hebrew); stories? (history of the Jewish people through study of the Torah); rules of Jewish worship and behavior? (study of Torah and Talmud); about Jewish high holy days? (Rosh Hoshannah, the Jewish New Year, and Yom

Kippur, the Jewish Day of Atonement); other Jewish festivals and holidays? (Passover, Purim, Hanukkah); about Jewish traditions in America? (Reform, Conservative, Orthodox, Reconstructionist, secular).

making comparisons

Did Maria, Phil, Mark, and Jane receive any special training in their religious traditions? (yes)
How was it like David's Sunday school class? (They learn about their own religious/ethnic tradition).
What would they study in each different school?
in Maria's? (Roman Catholic tradition, Mexican American tradition)
in Phil's? (teachings of Confucius, Chinese language and culture)
in Mark's? (Baptist tradition, Black American tradition)
in Jane's? (United Methodist tradition, White Protestant tradition)

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reviewing the story situation

T: Part I of our story about David ended with his grandmother arriving for Sabbath dinner.
What problem did David have? (No braided bread for Sabbath dinner)

making inferences

Read the title of Part II. ("Grandma's Big Brown Shopping Bag.")
Do you suppose the title might have something to do with David's problem?
Let's read to find out.

Read Part II, "Grandma's Big Brown Shopping Bag," with the class. The following questions may be used to guide the reading.

pages 5-6: Do you think Grandma Liebman understood how David felt?
What did her shopping bag have to do with David's problem? (She had brought homemade haliah in it.)
What special surprise had she baked just for David? (two little hallahs)
Do you suppose the Sabbath is important to Grandma Liebman?/to David?
What makes you say that?

page 7: What other foods had Grandma brought in her shopping bag? (bagels, lochs, gefilte fish, salami, kosher pickles, cheesecake, blintzes)
Have you ever eaten any of these?
Where did Grandma buy these foods? (in the Delicatessen in her Jewish city neighborhood)

Do you suppose supermarkets in Walnut Creek would carry all of these foods? Why not? (Few Jewish families live there.) What Jewish foods might David find in a supermarket in Walnut Creek? (braided bread, kosher pickles, salami, . . .)

How was the last bundle in Grandma's shopping bag different from the packages wrapped in white paper? (It was wrapped in soft cloth.)
How do you suppose David knew what was in the bundle even before it was unwrapped?
The candlesticks were at the bottom of the shopping bag.
Would you say that means they are the least important thing she packed for Sabbath dinner? (If they were at the bottom of the bag, she must have put them in first. They must be one of the most important things for Sabbath dinner.)
Let's find out if you're right.

using a map and globe to locate countries of origin

page 8: What country is the homeland of Grandma Liebman's parents? (Germany)

Locate Germany on a map and globe. Indicate other countries from which Jewish Americans have immigrated such as: Poland, Russia, South America, the Middle East. It is interesting to note that some of the earliest settlers in our country were Spanish Jews.

Why was it difficult for Jewish couples to get married at that time in Germany? (It was hard for Jewish couples to get a marriage license or to set up a new household in certain communities.)
Let's find out what other special laws made life difficult for Jews in Germany at that time.

page 9: What other laws made life especially hard for Jewish people? (They had to pay special taxes. Their children were often barred from public schools.)
Why did Grandma Liebman's parents decide to immigrate to the United States? (So that they could be married by a Jewish rabbi and have a better chance to live as free Jews.)
Why were many other people from European countries immigrating to the United States at the same time, from about 1880 to 1910? (Most of them were poor. The United States was growing rapidly and many new businesses needed workers. In the United States they hoped to find jobs and a better life for themselves and their families.)

page 10: Who was "Rebecca?" (David's great-grandmother)
What happened the night before Rebecca was to sail to the United States? (Her mother gave her the candlesticks.)
What did her mother tell her to do with the candlesticks? (Always light them on the Sabbath.)

Look at the picture at the top of page 10.
What does it tell us about how Grandma Liebman feels when she lights her candles every Sabbath evening?

Has our country or have the people of our country ever been unfair to Native Americans? Chinese Americans? Spanish-speaking Americans? Jewish Americans? Protestant Americans? Black Americans?
The Constitution is the law of our American people? What does it say about equal rights? about religious freedom?

Darken the room and light two candles.
Discuss light as a symbol for Sabbath. (It brightens the darkness. It cheers us. It gives warmth which we need as we need food for nourishment. It helps us to see.)

Direct attention to the title of Part III, "Come, Let Us Light the Sabbath Candles," page 11.

T: Why do you suppose candlelight is a good symbol for the Jewish Sabbath? (Sabbath is a day of joy and cheer.)
Let's read Part III, "Come, Let Us Light the Sabbath Candles."

The following questions may be used to guide the reading.

page 11: The Sabbath table will have bread and light.
What other important things did Grandma ask David to put on the Sabbath table? (Kiddush cup and wine glasses.)

page 12: What does "Shabbat shalom" mean? (A "peaceful Sabbath.")
Can you think of any time when you might want to say this to someone? (On the Jewish Sabbath to a Jewish friend or neighbor.)

page 13: What kind of feeling does David's home have on Sabbath? (Peace and contentment, joyfulness.)

T: Let's look at some slides about the Sabbath celebration in a Jewish Reform Tradition.

Present the RESS slide series presentation: "Shabbat Shalom." (See a description of the slides at the end of this encounter.) Encourage the children to discuss what is happening in each slide. Guide the discussion to emphasize the symbols of light, wine, and bread.

EVALUATION

T: Do you suppose <u>all</u> Jewish Americans belong to a temple or synagogue? (no)
Do you suppose <u>all</u> Americans belong to a church, temple, or synagogue of a religious tradition? (no)

Many people in our country feel that their religious or ethnic tradition is no longer of great importance to them.
Many people in our country no longer have a strong feeling of belonging to a particular religious tradition or to the homeland of their immigrant families before them.

using a primary source

The Constitution is the highest law of our land.
Here are some things for you to find out.

How does our Constitution protect people who wish to practice their own religion?
How does our Constitution protect people who do not wish to practice any religion at all?

forming a generalization

What do you think "religious freedom" means?

The students might wish to color the drawings in the story booklet.

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EXTENDING EXPERIENCES

Explore the importance of foods in the lifestyle of religious and non-religious Jews:

Plan a field trip to a Jewish Delicatessen.
At the Jewish foodstore make a list of special Jewish foods on sale there.
Then take a similar field trip to a local supermarket.
Again, make a list of Jewish foods on the shelves.
Students might be surprised to find the large number of Jewish foods available in their neighborhood supermarket.

Find out about Jewish dietary laws which are followed by religious Jews.
The laws direct the food preparation as well as what foods are to be eaten.
Usually dairy and meat products may not be consumed at the same meal.
Separate dishes and cooking utensils for dairy and meat meals are kept in many Jewish homes.
Jewish dietary laws ban the consumption of any pork product.
When entertaining Jewish guests, a considerate hostess might provide "parvah" snacks. These are foods such as nuts and fruits which are neither meat nor dairy and therefore can be consumed at anytime.

EITHER: Use the hallah recipe (see Resources) to make braided eggbread with the class.
OR: Use Playdough modeling clay or plasticine to make braided loaves or play "hallah."

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Arrange a field trip to a Jewish synagogue or temple. The rabbi might show the children the scrolls which are kept in the Ark in the temple.

Find the Creation story and the story of Moses and the Ten Commandments in the Jewish Bible and in the Christian Bible.

Ask students to do a report on the immigrants of their family. The report might be illustrated with drawings or with photographs from the family album. Maps of the immigrants' homelands might be added. Students should try to find out why their immigrant relatives came to the United States. Students should discover that people came to our country for a variety of reasons: to escape oppression, to find jobs, to be free to practice their religion. They should realize that people were also brought here involuntarily to work as bond servants or as slaves.

Explore the symbolism of light in the Jewish "Festival of Lights," the Hanukkah celebration. In a public school setting, it seems to be more appropriate to study Hanukkah as an extension of the symbolism of light in the Jewish Tradition, rather than as a Jewish alter celebration to the Christian Christmas. Hanukkah celebrates the first great victory for religious freedom won by the Jews more than two thousand years ago. A special candlelabra called a menorah is used for the candlelighting ceremony. Every night of the festival, the father lights one candle until all eight candles are lit on the last night. The Hanukkah candles symbolize the light of religious freedom.

Procure a menorah. Explain the symbolism of the Hanukkah candles, or invite a Jewish child in your class to tell the story of the Hanukkah celebration. Teach the children the song "One little, Two little, Three little candles" to the tune of "Ten Little Indians" (see Resources.) Darken the room. Light a taper. Let 8 children take turns using the taper to light a candle in the menorah. The children can sing the candle-lighting song as they light the candles. Repeat the singing game three or four times so that every child in the class has a turn at lighting one of the candles.

Teach the class a Hanukkah song. (See Resources.) As an addition to the singing game above, the children might sing the Hanukkah song in the glow of the lighted menorah.

Procure a "dreydl." This is a toy top associated with Hanukkah. It is traditionally made of clay with Hebrew letters standing for the words: A GREAT MIRACLE HAPPENED HERE. Ask students to find out what miracle the Jews celebrate at Hanukkah. Teach the children the "Dreydl Song." (See Resources.)

RESOURCES

BOOKS

Cone, Molly. A Promise is A Promise. Boston: Houghton, Mifflin, 1964.

Cone, Molly. Hurry Henrietta. Grades 4-9. Boston: Houghton, Mifflin, 1966.

Cone, Molly. The Jewish Sabbath. Crowell, 1966. Interprets customs of oldest religious holiday celebrated by Jews.

Cone, Molly. The Jewish New Year. Crowell, 1966. Interprets customs related to the High Holy Days in autumn.

Holm, Anne. I Am David or North to Freedom. New York: Harcourt, Brace, 1965. A story of a young boy who escapes from a concentration camp and makes his way across Europe to miraculously be reunited with his mother. David's story is an affirmation of the joys of freedom in spite of adversity. Grades 4 - 9.

Neville, Emily. Berries Goodman. New York: Harper and Row, 1965.
The first-person account by Berries of the Goodman family's move from a New York apartment to a suburban community. The book is about anti-Semitism, but the theme is not belabored to the detriment of plot, style, and characterization. Grades 4 - 9.

Volavkova, Hana. I Never Saw Another Butterfly. New York: McGraw-Hill, 1962.
This is a collection of poems and drawings done by children in Terezin Concentration Camp during the years 1942 to 1944 - a powerful, evocative book.

The following books for lower elementary children are taken from the bibliography accompanying an article by Ann Hildebrand to be published in Elementary English.

A. Creation Stories

Daughtery, James. In The Beginning. Illustrated by the author. New York: Oxford University Press, no date.

Spier, Jo. The Creation. Illustrated by the author. New York: Doubleday, 1970.

Wiesner, William. The Tower of Babel. Illustrated by the author. New York: Viking Press, 1968.

World Council of Christian Education. In The Beginning. Illustrated with paintings by children. New York: Nelson, 1966.

B. Stories about Moses

Cohen, Lenore. Passover to Freedom. Illustrated by Lucille B. Greene. New York: The Ward Ritchie Press, 1967.

Graham, Lorenz. A Road Down in the Sea. Illustrated by Gregorio Prestopino. New York: Thomas Y. Crowell, 1971.

Saporta, Raphael. A Basket in the Reeds. Illustrated by H. Hechtkopf. Minneapolis: Lerner Publications, 1965.

SONGS

Beatrice Landeck, Elizabeth Croak, and Harold C. Youngberg.
Making Music Your Own series. Morristown, New Jersey: Silver Burdett Co., 1971:

Book 3: "Ha' Sukkah, Mah Yafah!", a Succoth song, p. 51.
Book K: "Joyous Channukah," p.87.
"My Drehdl," p.88.

The song "Ten Little Indians" may be sung as a Hanukkah song:

One little, two little,
three little candles,
Four little, five little,
six little candles,
Seven little, eight little,
Hanukkah candles
In my big menorah.

SABBATH BLESSINGS AND PRAYERS (texts from Reform tradition*)

Blessing Over the Candles:

Blessed be Thou, O Lord our god, King of the Universe,
who has commanded us to light the Sabbath lights.

*Rabbi Arthur Gilbert and Oscar Tarcov. Your Neighbor Celebrates. New York: Anti-Defamation League of B'Nai B'rith, pp. 34-35, no date.

Reciting of the Kiddush, the ancient prayer sanctifying the Sabbath. (Father raises Kiddush cup as he recites it.)

Let us praise God with the symbol of joy, and thank Him for the blessings of the past week, for life, health, and strength, for home, love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labors. Thou hast enobled us, O God, by the blessings of our work, and in love and kindness Thou hast sanctified us by the blessing of rest through the Commandment.

Blessing Over the Wine:

Blessed are Thou, O Lord, our God, ruler of the Universe, who createst the fruit of the vine.

Blessing Over the Hallah:

Blessed are Thou, O Lord, our God, Ruler of the Universe, Who brought forth bread from the earth.

RECIPE:

Braided Bread of Hallah

2 cups warm water
1 tsp. salt
1 tbsp. sugar
2 tbsp. oil
2 yeast cakes dissolved in 1/4 cup lukewarm water
3 eggs
8 cups flour

Dissolve the salt, sugar, and oil in the warm water. When cooled to lukewarm, add the dissolved yeast and the beaten eggs. Add the flour gradually, stirring well. Turn out on a floured board and knead steadily for about ten minutes, pressing the dough away from you with the palms of your hands. Fold the dough over towards you and press again moving it around a little bit each time. Continue pressing and folding and kneading until the dough is smooth and elastic and no longer sticks to the hand or the board. Brush the dough with oil, cover and set in a warm place until it triples its bulk. Knead down, and if there is time allow the dough to rise again before shaping.

RECIPE: (Continued)

Divide the dough in half for two breads and cut each half into three equal parts. Roll these lengthwise, about 1 1/2 inches thick, pinch all three together at one end, twist into a braid and then press the other ends also firmly together. Place on an oiled baking sheet and allow the breads to rise until more than double their size. Brush lightly with beaten egg, and sprinkle with poppy or caraway seeds and bake in a hot oven (400 degrees) for twenty minutes. Turn down to 375 degrees and continue baking for forty minutes until golden brown and crisp.

FILMSTRIPS

The following filmstrips are available through: Audio Visual Department, Bureau of Jewish Education of the Jewish Federation-Council of Greater Los Angeles, 590 North Vermont Avenue, Los Angeles, California 90004. Include catalogue number in any requests.

FS-N-19. A Purim Costume for Shoshanah, color, 52 frames.
The story of birds assembling a Purim costume for Shoshanah. k, p, i levels.

FS-C-23. Shabbat Shalom, color, 25 frames, captions.
Shows observance of Sabbath in accordance with traditional practice.
Emphasizes participation of the very young child. k, p levels.

FS-C-24. The Sabbath, color, 24 frames, captions.
Deals with the observance of the Sabbath in accordance with Reform practice. k, p levels.

FS-N-24. The Holy Days, color.
Two young siblings participate in the preparation for and observance of the High Holy Days. Part I, "Rosh Hashana" (Jewish New Year), 29 frames. Part II, "Yom Kippur" (Jewish Day of Atonement), 28 frames. k, p, i levels.

While this encounter has not touched on the special relationship many American Jews feel to the country of Israel, the following filmstrips might be used as a parallel to the study of ethnic diversity within a modern society.

Israel's Children, a series of six filmstrips. A Jam Handy Presentation, Scott Education Division, 104 Lower Westfield Road, Holyoke, Mass. 01040.

Each filmstrip, with color photography, presents a glimpse into the life of a child living in Israel. The geographical and historical locations vary, as do the homes, schools, and neighborhoods of the six children. Each child narrates his own story, and authentic Israeli music accompanies the series.

Filmstrips 6, 2, and 1, in that order, are especially recommended.

Filmstrip 1 A Child of Tel Aviv

Ophir, a 13 year old boy tells of his home life, his school, and his youth activities in the westernized city of Tel Aviv. He tells of two holidays, Hanukkah and Purim, which are of special interest to children. The teacher might wish to note that the Sabbath, here presented simply as a day off from work, is still celebrated with its original religious significance in many Jewish homes.

Filmstrip 2 A Child of Acre

Passir, an eleven year old Arab-boy, narrates this view of the daily life of a fisherman who lives near the Mediterranean Sea. The historical sections of Acre, including a crusade inn and a Turkish mosque, are explored. Also, several Muslim rituals are presented.

Filmstrip 3 A Child of a Kibbutz

Dahlia, an eleven year old girl, introduces the viewer to a communal form of life on a kibbutz. The children lead lives independent of their parents, and are a part of a working group which farms, fishes, and makes use of the kibbutz services and resources. The orientation is towards an older audience than third grade.

Filmstrip 4 A Bedouin Child

Ibrahim, a ten year old Arab-boy, is a member of a nomadic Bedouin tribe. His home is a tent in the hot, dry Negev Desert; he tells the viewer of various activities in his life, such as fetching water several times a day and caring for the sheep. Nothing of their religious life is shown.

Filmstrip 5 A Yemenite Child

This filmstrip tells of a sixteen year old girl whose parents moved from Yemen to Israel in 1949. It gives a picture of traditional Yemenite customs, focusing on the girl's wedding. It also provides insight into the fact that Israel, like the United States, is a country which has received many different immigrant groups.

Filmstrip 6 A Child of Jerusalem

Gershon, a thirteen year old boy belonging to an orthodox Jewish sect, explains some of the rituals of his tradition. Several holy places in the city are visited and Gershon is seen at home with his family. The information given is fairly detailed.

RESS SLIDE PRESENTATION: Learning to Make the Braided Bread. Photographed by James Callahan.

Video

84. Learning to make the braided bread (title)
85. Making the dough
86. Breaking the eggs
87. Watching the yeast act
88. Putting the yeast in the dough
89. Working the dough - the first time
90. The bread rises
91. Working the dough again
92. The bread rises again
93. Dividing the dough - #1
94. Dividing the dough - #2
95. The three rolls are joined together
96. The dough is braided
97. The bread is put in pans
98. The bread is made ready for cooking
99. Putting the bread into the oven
100. The bread is taken out of the oven
101. The bread is completed

RESS SLIDE PRESENTATION: Shabbat Shalom: The Jewish Sabbath in a Reform Tradition. Photographed by James Callahan.

Video

102. The Sabbath (title)
103. Friday daytime (title)
104. Buying the bread
105. The wine is bought
106. Cleaning the house
107. The white cloth is spread

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108. Setting up the candlesticks

109. And the candles are put in

110. Filling the Kiddush cup with wine

111. Friday evening (title)

112. Mother lights the candles

113. She says the blessing over the candles

114. Father recites the Kiddush blessing over wine

115. The whole family drinks wine

116. Father blesses the daughter

117. The son is blessed

118. Breaking the bread

119. The family sings table songs

120. Everyone departs for the temple

121. Friday night (title)

122. At Temple Israel

123. The candles at the temple

124. The scrolls

125. The reading of the Torah - #1

126. The reading of the Torah - #2

127. Leaving the temple service

128. Oneg Shabbat-"Sabbath delight" after the service

129. Talking with friends at Oneg Shabbat

130. Saturday daytime (title)

131. Children play together

132. Parents relax and talk

133. They spend time reading and studying with each other

134. Saturday evening (title)

135. Braided candle, spice box, and wine for "Havdala", close of Sabbath

136. The "Havdala" candle is lit

137. The family gathers around the candle

138. They hold hands and wish one another "A good week ahead"

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"The Jews: Next Year in Which Jerusalem?" Time (cover story), April 10, 1972, pp. 54-59.